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JOURNAL OF MR. MALCOM.

(Continued from page 109.)

Ava.

My stay in Ava amounted to four weeks. The concerns of the mission and the acquisition of information respecting the country and its tributaries, occupied of course all business hours. Daily habits of active exercise, however, gave me an opportunity of making such observations on the city and vicinity as naturally find a place in the diary of a traveller.

The name of the city is Ang-wa, or Awa, pronounced by Europeans Ava, a term which they sometimes apply also to the kingdom. The city is surrounded by a wall twenty feet high; embracing a space of about seven miles in circumference. Within this is a considerable area, enclosed by a better wall, with a broad, deep ditch, called "the little city." This space is chiefly occupied by the palace, hall of justice, council-house, and the dwellings of some of the nobility, but contains also some well built streets, and many inhabitants. The palace itself and public buildings are enclosed in a third wall, which is itself enclosed in a stockade. A very large part of the city is outside of all these walls. On the east is the river Myet-gua, or Little River, a fine stream, a hundred and fifty yards broad, extending far into the interior. The Irrawaddy opposite the city is without islands, and compressed to a breadth of eleven hundred yards.

The sacred edifices, as usual, are the prominent objects which on every side seize the attention. They are almost as numerous as at Pagan, and some of

them of equal size. Viewed from the river above, their white and gilded spires give the city an exceedingly imposing appearance, which is not realized on entering it.

I shall not attempt minute details respecting these edifices; but Ava has little else to describe. Here are no hospitals, prisons, schools, societies, factories, &c. whose principles or modes would aid the philanthropist, or throw light on Burman character;—no literature, nor literary men to describe;—nor even sects whose opinions, practices, numbers, &c. might be usefully traced. I will try, however, to give my reader some further ideas of Ava.

One of my first visits was to Bong-je-aw, a *kyoung** or monastery built by the present king. There are three separate houses connected by galleries, occupying a noble enclosure in the midst of the city. The roofs have of course the royal and sacred peculiarity of successive stages, one above another. Every part, except the very tiles, is richly carved in bass-relief, and covered with gold. Every inch of surface in the interior, except the floor, is similarly carved and gilded. The effect is dazzling, but rather childish than sublime. We found the *pon-gyee,†* *ra-haan*, or president, in a vast apartment with lofty ceiling supported by many pillars, reclining on the floor near the principal image, with his couch, books, writing apparatus, betel-box, &c. by his side. He was modest, sensible and frank, utterly unlike the great majority of his brethren, so far as I have hitherto known them. He conversed freely for half an hour, and seemed much pleased with our visit. While we were there a

* Pronounced in one syllable.

† Pronounced Pong-he.

young priest came and worshipped him, precisely as the idol is worshipped, and on going away presented an offering of flowers, which he took in his hand and laid on a vase near him, which was already piled with flowers, apparently received the same way.

I afterwards inspected several other kyongs quite as splendid. Certainly none but the monarch himself has so splendid a dwelling as the priests.

The pagodas are even more various in their shapes than at Pagan, and far surpass in taste and beauty any I have seen. Most of them are over one hundred feet high, and some more than two hundred. Colossal images of bell-metal, marble and brick, covered with stucco, are innumerable. One which had just been finished out of a solid block of white marble, measured across the hand twenty inches. It is said there are in the city twenty thousand priests, including noviciates; and the number and size of the monasteries seem to sanction the computation, though it is probably too large. There must, however, be a prodigious number. The queen's monastery has five hundred, and that which I have described above, they informed us, had three hundred regular priests, and about the same number of noviciates. It should be remembered, they are in fact colleges, and nearly all who are receiving a regular education are in them as novices.

These buildings are found in almost every part of the city, enclosed by fine brick walls, and shady walks. They are the only specimens of beauty and grandeur which the city can boast, except the pagodas, the palace, and a few zayats. Aristocratic feelings prevail even in these abodes of pretended sanctity; and into some of them, none but youth of the higher classes are admitted. A number of our disciples who have been noviciates, speak unfavorably of the morals of the priesthood. Dressed like other citizens, they may go any where after dark without being recognized.

The palace is entirely of wood. It consists of nearly one hundred buildings of different sizes, and occupies a space nearly a quarter of a mile long, and almost as broad. The roofs all have the royal order of architecture. The hall of audience is in a sumptuous and convenient building, standing on a terrace of stone and mortar, which constitutes the floor, and is coated with stucco hard and polished. Lofty pillars, richly carved, support the roof, and like the

rest of the building are covered with gold. The roof rises like a steeple, with many stages, and is one hundred ninety-five feet high.

In looking at such buildings, or at the numerous boats of his majesty and the nobility, of which every part, and even the oars are covered with gold, one wonders whence all this wealth is derived, and is distressed that it should be so absurdly bestowed. The money expended in pagodas, kyongs, temples and gold and silver baubles, would fill the country with canals, bridges, and durable houses.

The streets of Ava cross each other at right angles, and are wide, straight, and clean, but not paved. The houses are not generally better than in other large towns, but thatch being entirely prohibited, they look more respectable. The roofs are covered with short pieces of bamboo, so arranged as to look exactly like shingles. Great men generally live in the centre of some square, surrounded by the houses of their many retainers. Most of them have a good brick building of two or three rooms, intended not for occupancy, but as a fire-proof depository for their valuables. These have very lately become common, and with some fine brick monasteries just erected, and a sort of arsenal now in progress, indicate a general introduction of brick houses. Nothing but the absurd prohibition of the Government has prevented this long ago. In some of these enclosures (called compounds,) there are pleasant gardens and fruit-trees.

As to the population of the city, I was at much pains to obtain correct information. The accounts obtained from government officers did not differ much from each other. They said a census was recently taken, which gave thirty thousand houses for the city and suburbs without including any adjacent villages, and that ten per cent. ought to be added for omissions. They computed seven persons to a house. A severe fire occurred just before my arrival, which was reported by the proper officers to the king, as having destroyed one thousand houses, beside many huts and temporary residences of poor people. I examined the ground carefully and compared it with the rest of the city, over all of which I rode repeatedly. The result of the whole induces me to put the population of Ava at *

*The blank was filled with 100,000, but, as it seems, on a subsequent calculation.

As the Government actually receives taxes on thirty thousand houses, there does not seem room for estimating the number lower, but I am confident it must include the township. I repeatedly inquired, however, if the buildings of the district or county were included, and was always assured they were not. The whole city and kingdom being divided into tens of houses under an officer, and every ten of these officers being under a superior, who has charge of them and their hundred houses, a census at least under the very eye of Government must be tolerably correct. Taxes are assessed on families as such, without regard to wealth. The head man is the tax-gatherer. If he can tax one hundred houses and report only ninety, he puts the balance into his pocket. A Burman census is always under the truth.

The city abounds with shops, containing nearly every sort of foreign goods, and an ample number of mechanics; though in some particular branches there are none. I purchased specimens of carpentry, jewelry, tin-ware, toys, *dás*, (a sort of knife or chopper,) lacquered boxes, earthen-ware, gongs, &c. which were highly creditable to their skill. Their boat-building, carving, sculpture, gilding, basket-making and weaving are as good and ingenious as in America, for aught I could see, making due allowance for the differences of form, &c. established by national custom. I got some paintings executed by native artists, one of whom is the king's painter, which are by no means despicable, but are immeasurably inferior to what are called good paintings at home. They are about equal to the best pictures on our clocks and looking-glasses. In landscapes they fail utterly; having no idea of perspective. Many of our trades are wholly unknown to the Burmans.

The market is abundantly supplied with fruits, vegetables, and fresh fish, of various excellent kinds. Beef and veal are generally to be had, but not every day. Fowls are much dearer than at Rangoon, costing generally a tical (about 50 cents,) for four. Wages are five ticals (\$2,50) a month for men, or four annas (12½¢) per day—the laborer finding his own food.

Having seen much of humble life, in retired villages and among individuals of this class, with whom I am constantly coming in contact, I was glad to have an opportunity here, of noting the condition and manners of the great. My

first visit of this kind was to the widow of the governor of the city, who so greatly befriended Mrs. Judson in her trials here during the late war. She was surrounded by many retainers, and had as visitors at her house some distinguished females; but, except in the costly jewels about her person, and various valuables in her coon-box, was not to be distinguished from common people. Her house, in America would have been deemed the abode of poverty. She was glad to see one who had been personally acquainted with Mrs. J. and several times remarked that she had always loved her as a daughter. She listens respectfully to religious subjects, but does not appear to be shaken in her attachment to Boodhism.

My next visit of the kind was to the Mek-a-ra prince, son of the late king, and uncle to the present one. He is grandson to the famous Alompra, and is said to bear a remarkable family likeness to that monarch and his descendants. He received us with great urbanity, and readily gave me information on various points, for which I had prepared myself with questions. My having been the intimate friend of Dr. Price, whose memory he cherishes with very affectionate respect, seemed of itself a passport to his regard.

He is much the most literary Burman in the kingdom. He reads English, is a good mathematician, is well acquainted with geography, and has considerable mechanical ingenuity. In his library are a number of good English books, among which, is a complete set of Rees' Cyclopædia. He has also various instruments, models, &c. Withal, Burman like, he is an alchymist. Mathematics is his favorite science, and he rejects every thing which cannot be demonstrated like a problem. I carried for my present* some small charts, exhibiting a condensed view of languages and their classification, governments and their condition, heights of mountains, lengths of rivers, &c., with which he expressed himself highly pleased, and upon which he asked Mr. Kincaid many questions, indicating both an excellent intellect and extensive information. He gave me minutely the last census, and his own opinion respecting the amount of population, voluntarily writing for me the items on the spot.

* In all visits to the principal men, it is expected that a person then first introduced will make an offering. Indeed it is common under any circumstances.

He is said to be remarkably free from national prejudices. A slight evidence of this occurred now. We all (Messrs. Kincaid, Sinous and myself,) sat on the floor, of course, on a rug which was laid down for our accommodation, and I was pretty comfortable with my back against a post. But my feet were before me; and his wife pointed the attention of a servant to that fact. The prince instantly forbade me to be disturbed, and begged me to sit in any posture which I found most convenient. Sitting with the feet towards another is considered particularly disrespectful, and a Burman would hardly dare, for the price of his head, to take such an attitude before one of the royal family. I have since learned to sit *à la mode*, i. e. with my feet behind me.

Though far from being a bigoted Buddhist, the prince with all his reading, seems to be decidedly attached to that system. Mr. Kincaid gave him Gallaudet's book on the soul, just issued from our press at Maulmein, translated by Mrs. Bennett. He received it with pleasure, but said he could not believe it, unless it proved the matter clearly by making it just as plain as that two and two make four. I told him it presented a different sort of evidence, and endeavored to explain the difference between a mathematical and a moral certainty. But the matter did not take, till I begged him just to take his pencil and prove to me by figures, that he was not dead. He looked perfectly nonplussed for a moment, then burst into a laugh, and seemed by further explanations to get the idea. He promised to read the book with earnest attention, and on taking leave, begged Mr. Kincaid would bring me again, remarking, that if I would mention any articles I would like to take home, he would feel a pleasure in bestowing them.

Under the auspices of Col. Burney, I had a very pleasant interview with the Mea-wa-de woongyee. He has long been chief woongyee, or prime minister, though much of his power is engrossed by Salé Men, the queen's brother. The venerable old man, whose countenance is very fine, received us very kindly, and with evident pleasure. Col. Burney had told him that I had visited various countries in Europe, and he is very fond of hearing of foreign countries. He spoke of the great distance of America, and taking up his circular coon-box, pointed out accurately, as on a globe, the relative positions of Burmah, America, England,

&c. He added, however, perhaps on account of his retainers present, "our system has a Myenmo mount, and puts your country so and so." In accepting my presents, he said he knew not what to give us Americans and English, for we seemed to have every thing already. Producing a gilded casket, he exhibited, apparently in corroboration of this remark, various handsome articles, chiefly of English manufacture, which had been given him; among the rest a watch presented by the famous general Bandula, just before the contest with the British, in which he lost his life. There was also his Tsal-o-ay,* which he handed us to inspect, and then wore during the rest of the interview. He spoke of our country with much approbation, and expressed a strong desire that we should open commercial relations. It was replied that their present restrictions on exports disabled our vessels from selling their cargoes; that if specie and rice were allowed to be exported, they could pick up what little lac, ivory, &c. there might be in the market, and selling the rest of their goods for rice or specie, proceed elsewhere to complete their homeward cargo. He could not see the propriety of sending away rice or specie. The wisdom and candor manifested on several topics which came up, encouraged me to lay before him the oppressive conduct of the rulers at Rangoon, and especially at Maubee, toward the missionaries and the disciples. He declared himself entirely ignorant of these transactions, and much displeased. I remarked, among other things, that he knew the Karens had no religion; that their conversion threw no slur on the state religion; that Christianity must make better subjects of these wild and uncivilized people, and that in our country entire freedom of religious opinions was allowed without injury. He assented fully, and desired me to give him the names of those officers at Maubee, which I could not do. He said, if I would have a full statement of the case written and laid before him, he would sift it to the bottom, and effectually prevent the repetition of such acts. I was unable to give such a statement, but gladly promised to forward it from Rangoon; Col. Burney kindly engaging to be the medium of communication, and to act for us in the business.

* A golden necklace of particular construction, worn only by the monarch and the highest nobility, and indicating rank by the number of its chains.

During the visit two Shyan Chob waus came in, and gave me an opportunity of extending my information respecting routes to China. These men are, in point of fact, kings, at home, but they approached the minister with the greatest deference. They were waited on by the late Burman governor of Bamoo, another of the routes by which I am seeking to ascertain the accessibleness of China.

This woongyee was a poor boy, and has risen chiefly by his own merit, through many grades of office, to his present premiership; thus furnishing a strong exemplification of a peculiarity in this government, resembling a boasted trait in our own. No offices or titles here are hereditary but the kingship.

A visit to the tha-then-a-byng, or supreme pontiff of the empire, was less pleasant. I was not surprised; much less displeased. He of course saw in me a patron and strengthener of the mission; an object he naturally abhors. He afterward gave as a sort of excuse for his reserve, that we did not *sheeko* at our entrance. If this was really his difficulty, it adds a strong proof to many I have had already, of the excessive pride of these priests. His monastery was as splendid as Burmans know how to make a dwelling; carved, and gilded in every part within and without. A room I did not see, is covered, it is said, with silver instead of gold.

The Sur-ra-wa prince, to whom Mr. Kincaid next introduced me, received me with the greatest urbanity. He is the only full brother of the present king, a few years younger, and is more likely to ascend the throne than the proper heir apparent. He is said exactly to resemble the king, and certainly there could scarcely be a more intelligent and manly countenance. The Alompra forehead which distinguishes this family, slopes backward somewhat too rapidly for a good head, but is high and has great breadth. When speaking, his countenance is lighted up with great animation. Though less literary than his uncle, the Mekara prince, he is considered more talented, and to possess more general information. He spoke in high terms of our country, and acknowledged the impolicy of the restrictions on exports, and other impediments at Rangoon. In remarking on various countries and their institutions, he showed not only an enlightened but a reflective and strong mind. Respecting the tribes between here and China, he gave me much valuable information.

The object of my visit to the golden city being explained to him, I expressed much satisfaction in finding our missionaries here fully protected and enjoying all the rights of citizenship. He immediately drew a comparison between the liberal usages of this country, in receiving and protecting all foreigners, and the narrow policy of China, in excluding them—invited me to place teachers in the adjacent cities—and recommended me to travel in the interior, and see more of the country. I caught at the last suggestion, and stated my earnest wish to go from here to Sadiyá by land. He said that could not be, for there were wild and wicked tribes on the way, and the Government could not ensure me a safe conduct.

During the interview his lady was introduced, with a lovely infant two or three years old, and nothing occurred to indicate that odious haughtiness which so generally attaches to men of his rank in the East. On taking leave, he invited us to visit his garden next day, which we did, for I deem a garden a test of civilization. We found a large space, perhaps an acre, well laid out, with raised brick foot paths, plastered and resembling stone. Marble tanks, artificial ponds, with gold and crimson fish, numerous little water-courses and reservoirs, and several men engaged in drawing water from wells, showed how much attention to irrigation is necessary to a garden at Ava. He had the peach, apple, coffee, fig, and many other foreign fruits, beside the varieties of luscious ones which are native. In an adjacent enclosure he had some wild animals and singular birds, perfectly gentle, and going at large. On the whole, though inferior to the gardens of many wealthy men among us, it was a tasteful and pleasing spot. Men of rank or fortune generally in this city, have such gardens on which they bestow great expense. I visited one or two which had handsome *zayats* in them, where the owner reposed sometimes as in a summer-house, or received his intimate friends.

Not to multiply accounts of these visits, it will be enough to remark that I found all the great men to whom I was introduced, intelligent and affable. Having read of them as gorgeously arrayed on days of state ceremony, I was disappointed to find them dressed precisely like other men, i. e. with *paso* or waistcloth, and *goun-boung* or turban only. These, however, were of

the best materials. If it was the cool of the day, they wore also the en-gy or muslin coat. Their dwellings now are merely temporary buildings outside of the city wall, and are in fact mere shanties. By what is perhaps a necessary precaution in such a government, when the king goes out of the city, all the nobles must go out also, and stay out till he returns. He is now residing at his water-palace, so called,—a collection of poor wooden houses, one story high, between the wall and the water.

During my whole visit here, Col. Burney was in the habit of sending to me all the distinguished persons who called upon him, who could give me information, from their own knowledge, of the tribes between this city and China. Among others was the lately famous Dáplá Gám, who rules the largest part of the Singphos. He came with a sera-dau-gyee or chief secretary, and rode a horse richly caparisoned. The skirts of the saddle were circular, a yard in diameter, and completely gilded. In other respects he had no marks of a prince but his intelligence. Among other inquiries, I asked if he would protect Christian teachers, and suffer them to give books, if we sent some to his tribe. He assured me that he would, and that all quiet foreigners were secure in any part of his dominions. Beside a small present of penknife, seissors, &c. he accepted a copy of the New Testament, an assortment of tracts, and a map of the world lately lithographed by the missionaries, with the names in the Burman language. Mr. Kincaid endeavored to impress on his mind some leading truths of religion.

Beside the information gained from such persons, it was no small advantage to have the populace, who followed them, see the missionaries thus noticed by great men, and see their numerous retinue going away with our books and tracts in their hands. The influence of such a sight can only be realized by such as have seen the profound respect paid by orientals to such as are in authority.

The climate of Ava, most of the year, is delightful. The cool season lasts from the middle of October to the early part of April. During this period, heavy fogs prevail early in the morning, but they soon disperse, and leave a sunny sky. The thermometer at night, and toward morning, descends to 45° or 50°; sometimes, though very rarely, to 40°

—rising in the middle of the day to 60° or 70°, and sometimes to 80°. Toward the end of April it begins to be hot, and the last of that month and whole of May are the trying portion of the year. The thermometer ranges from 85° to 100°, rising sometimes even to 110° or 112° in a fair exposure at midday, but it is always many degrees cooler at night. About the 1st of June some dashes of rain occur; the sky is always cloudy, and the periodical inundation of the river spreads vast sheets of water over the low grounds. These with the southwest breeze which rarely intermits, spread a cool freshness on every side. This is the rainy season both on the coast and on the mountains north of Ava, but around the city it rarely rains,—in some years so little as to cut off all crops, and create almost a famine. It was during this period that my time was spent in Ava, and more delicious weather could not be. The thermometer has not been above 93° and rarely above 87°. The average at midday has been about 83° or 84°. Before morning I have always found it necessary to draw over me a flannel sheet. The river is now from thirty to forty feet above its common level. About the middle of August the waters begin to subside—the clouds are less dense, and for a short time very hot weather returns, but not so oppressive as in May. The cool season then sets in, as above mentioned. The river owes its rise not so much to rain in the upper country, as to the rapid melting of the snow on the lofty mountains connected with the Himalaya range, where the Irrawaddy rises, in common with the Kyenduem, Brahmáputra, and Great Cambodia rivers.

Missionary efforts were begun in this city by Messrs. Judson and Price in 1822; but Mr. Judson very soon returned to Rangoon. Immediately on rejoining Mr. Price with Mrs. Judson, in 1824, the war broke out, during which the missionaries were called not to act for Christ, but to suffer. At the close of the war Mr. Judson proceeded to Amherst. Thus, scarcely any thing was done to create a general knowledge of Christianity, or to convert individuals; Dr. Price being chiefly engrossed with his medical profession, and a school of noblemen's children. He was, however, a faithful and laborious man, so far as his bodily strength, wasted by a slow consumption, would permit. He preached to his retainers and such as would come to his house

every Sabbath, and impressed religion on many with whom he came in daily contact, but never went among the common people as an evangelist. Had he lived to finish the education of the youth entrusted to him, he would have done an incalculable service to the country. He had obtained permission to carry several of them to Calcutta, to finish their education at Serampore; and, though worn down by disease, could not be dissuaded from making it the last effort of his life. In spite of weakness, which confined him almost constantly to his bed, he finished all his arrangements, and the day of sailing arrived. He arose and dressed as usual. But, though he could disregard debility, he could not escape death. On that morning, his attendants having left him for a short time, returning found him dead in his chair! The British resident has since tried in vain to obtain another set of youths to go to Calcutta for education.

No conversion occurred at Ava, nor indeed can the mission be regarded as fairly begun, till the arrival of Mr. Kincaid in June, 1833. He had been in the country since Nov. 1830, and had so far acquired the language, as to be able to pray and expound a little, but had not attempted to deliver regular discourses. He took a large quantity of tracts and books, of which he gave away 17,000 on the way up: this was the first general distribution made on the river. A house was obtained at the opposite side of the city from that formerly occupied by Mr. Judson; preaching was begun and kept up regularly on the Sabbath, and every week evening; and Ko Shoon, and Ko Sunlone, excellent assistants from Maulmein, occupied public *zayats*, and taught from house to house. The first convert was Mah Nwa-Oo, wife of a disciple whom Dr. Price had brought with him from Rangoon. She, with another, was baptized in October of the same year. Since then, twelve others have been received into the church—all Burmans but one, an Indo-Briton. Mr. Kincaid's published journals make any further history of this station unnecessary, except to say, that in September, 1835, Mr. Simons joined the station, and has been employed chiefly in teaching five or six pupils, and giving tracts to such as came to the house. He has not yet so far acquired the language as to preach, or communicate much with the natives.

The present aspect of the station is

full of encouragement. Mr. Kincaid is completely at home in the language, and the native assistants, among whom is Ko Shoon again for a season, are laboriously engaged. Beside these, Ko Gwa, the deacon, a wise and valuable old man, is employed much of his time very usefully in private conversation through the city. He had charge of the late king's bearers, amounting to several hundred men, and possesses not only a large acquaintance, but some influence. Two or three of the other members are of very respectable worldly standing, and three young men give promise of becoming useful in the ministry. They are studying English, geography, &c. at the mission house, under Mrs. Simons, and two of them will probably join the school at Tavoy.

All the disciples except two who reside forty miles off, and one who is often kept away in attendance upon his sister, a maid of honor in the palace, are regularly at worship every Sunday, and attend the concert of prayer, and such other meetings as may be appointed.

Ava is a great centre to which persons resort from every part of Burmah, and its tributary states. Many of these come to the mission for books, not so much to hear about "the new religion," as to see white foreigners, especially ladies. Except Mrs. Judson, (who of course was little seen abroad during the war, and, as the governor's widow stated, part of the time wore the full Burman costume, to avoid molestation,) no white female has ever been seen here, till the establishment of the British Residency. There they dare not go to satisfy their curiosity, and they flock to the mission house, for the ostensible purpose of obtaining a tract. During my stay, there were always some in the house, often a complete throng, staring at every thing, feeling every thing, wondering at every thing. Many have heard that Mr. Kincaid has globes and an orrery, and come avowedly to see those. Our mode of eating is an especial marvel, and we generally ate with many spectators in the room, or at the door. Such facts, together with those I have already mentioned in relation to tracts, must be remembered by the friends of missions at home, lest they make very erroneous inferences from the naked facts, reported in our missionary journals.—The great stumbling-block with Burmans, as with those to whom apostles preached, is "Christ crucified." They cannot get the idea of an *eternal* God; and that Christ was a *man* seems

to put him on a footing with Gaudama. They bring up the fact of his being "born of a virgin," just as infidels do. Thus that glorious doctrine, which, to such of them as come to feel the power and guilt of sin, is the sweet theme that fills their heart with peace, is, to the multitude, the "hard saying," which they cannot bear.

Yet are there some prominent encouragements at this station. That tracts and books may be distributed from hence to the remotest parts of the empire, is a very important circumstance. That they come from the imperial city, gives them augmented influence. That they are frequently taken by head-men, and principal citizens gives more. That Government is fully aware of our missionary efforts, having had Mr. Kincaid several times before them, gives the people an impression that his conduct now is at least winked at. It is ascertained also that some thirty or forty persons in the city are so entirely convinced of the truth of Christianity, as to have forsaken the forms of Boodhism, and worship in secret, as they affirm, the eternal God. They dare not come to public worship, and some of them not even to the missionary; but they receive gladly the visits of the native assistants, and we may hope will yet become decided Christians.

As to the personal safety of the missionaries, there is no apparent ground of apprehension. The government would not drive them from the country, much less offer personal violence. Their late humiliation by the British, has greatly altered their tone toward white foreigners. It is altogether probable that the threats of the woon-gyees, and orders to stop giving books, were intended merely to exempt themselves from blame. If it should come to the king's ears, that missionaries are giving books, and he should choose to be angry, they wish to be able to appeal to their record, and show that the missionaries have continued in spite of prohibition. Having forbidden a thing, is often with Burman officers their final measure, after which, having thus thrown off the responsibility, they are often pleased to see their orders disregarded. At present, too, the question who shall be the next king, is probably one of engrossing magnitude to the rulers. It is also to us. If a certain candidate succeed, Boodhism will revive on every side. If another, toleration will probably be allowed. Let us earnestly com-

mend the result to Him, who exalteth kings at his pleasure. If the missionaries should be driven away, it would probably be by such measures being taken with the natives, as to render a further stay useless. One of the highest officers proposed, it is said, in a late conversation respecting the crowds who came for books, the crucifixion of some six or eight caught so doing, and that they be suspended before Mr. Kincaid's door till they rotted away. There is much reason, however, to think this was said for mere effect; for the speaker is known to be specially indifferent to Boodhism.

Near Ava are eight or nine hundred Catholics, chiefly the descendants of French and other prisoners, brought by Alompra from Syriam, at his conquest of that place in 1756. They are settled in six small villages, the chief of which is Kyun-ta-yooah, which has one hundred houses. In 1784, two priests were sent by the Propaganda. The troubles of Europe prevented their receiving any reinittances for thirty years; but their scanty wants were supplied by their poor flock, and by the practice of medicine. They were quiet literary men, and were much respected. One died in 1823, and the other in 1832. Their places have been supplied by young priests from Italy. I cannot find that here or elsewhere in Burmah the Catholics have made any efforts to gain converts to the Christian faith, and, though half a century has elapsed since the arrival of the first missionaries, they have never given their people any portion of the scriptures in their vernacular. The service is in Latin, of course; but such as preach, do so in Burman. These Catholics live and dress just as other Burmans, and are only to be distinguished from them by their deeper poverty, and greater immorality.

(To be continued.)

Burmah.

JOURNAL OF MR. KINCAID.

(Continued from p. 60.)

Return to Ava.

Mr. Kincaid left Rangoon for Ava, April 15, taking with him nine large boxes of tracts and portions of Scripture for distribution. Of the incidents of the passage only a few are here noted, a narrative of Mr. Malcom's ascent of the Irrawaddy having been published in our number for May. Having

passed Cotiya and Henthada, and in the following week visited 17 other towns and villages, where "a few individuals appeared well, and a great many were anxious to get books," Mr. Kincaid proceeds under date of

April 28. Visited two villages and one large town, during the day, conversed with a few, and gave away between two and three hundred books and tracts. A pleasant breeze springing up just at sundown, we spread our sails, hoping to reach Prome before midnight. The river here is very wide, and on each shore are lofty hills covered to the summit with forest trees. The moon shone beautifully on the dark waters; and the high hills, and the dark waving forest stretching away to the north,—and then the stillness of night, all contributed to render the scene deeply interesting. At nine o'clock we put into a small bay, under the brow of a mountain, where we found several large and small boats quietly moored for the night. Prome is too distant, and the wind is too fresh for a night voyage in these highlands, and so we made all fast. Getting on shore, Mrs. Kincaid and myself were soon surrounded by forty or fifty persons, old and young, male and female, from the other boats. They soon learned who we were, and all except three or four listened for the first time to the gospel, which brings life and immortality to light.

It is a lovely evening, never to be forgotten. Here in this uninhabited place so many immortals have heard of the Eternal and of Christ. To-morrow, by the earliest dawn, we separate, probably to cross each other's paths no more in time; but then we meet again; and will this evening be forgotten? Perhaps some soul will hear and live, and hereafter become a brilliant gem in the Savior's crown of glory.

29. Reached Prome at ten o'clock, and remained till three, and this evening have anchored before a pleasant village six miles above the city. About thirty asked for books and tracts, and listened while I read and explained. The people are husbandmen, and very simple in their manners.

May 2. The wind blew us rapidly past Malone (Malun) and Patanago, two old cities, and at two o'clock we reached Men-tha, a large village completely shaded by palm and tamarind trees. I was remembered and quickly surrounded by thirty or forty persons, who treated me as an old friend. They

spread mats under the shade of a large tamarind tree, and a more attentive assembly could not be expected in any country. After reading and explaining an hour, I distributed tracts and books among them, and remained silent to see what they would say and do. All went into their houses except thirteen elderly men, who began to read and converse among themselves. At length, one man remarked, "We think just as you do. Three years ago you stopped here and gave us books; we have read them, and believe them true books. They teach the true wisdom, and we no longer worship idols. They are gods which men have made." I inquired, "How many men in this village believe in the eternal God?" He replied, "More than ten." I blessed and praised the name of God, for this display of his power and goodness. God has blessed his own word here. I discoursed to them of Christ, and of the way of life, and of the Holy Spirit, and of a new heart, and of heaven, till my strength was gone. Never did I more earnestly wish for a good native assistant. Here is a field whitening, absolutely whitening for the harvest, and where are the reapers? O Lord, send forth laborers into the field. This is the most promising place, except Yat'thaung and Thayet, between Rangoon and Ava. After promising to visit them if possible, in a few months, we took an affectionate leave.

8. This is the Lord's day, and we have spent a part of it in the ancient city of Pagan. Here are hundreds of Shyans, returning from the annual festival at Shway-Set-dau. They have been absent three months, and probably will not get home in less than one or two months more. Whole families travel in caravans; and they are merchant people, and during all their pilgrimage are constantly engaged in traffic, selling the productions of their own country, and buying up salt, dried fish, and idols for the Shyan market. I found many able to read Burman, and supplied them with tracts.

9. While passing slowly along by a small village, several persons came near the water, and called me. I soon recognized them and the village too, having spent a night here on our way down. They reminded me of my promise to call, and in a short time a small *zayat* on the bank of the river was crowded with men and women. I read and explained some time, and then gave tracts to those who had not got them before. I gave several copies of the

Psalms to some old men, to whom I had promised some on my way down. May the blessing of God rest on this kind-hearted people — may they believe and be saved. Several sick children were brought, and medicine solicited.

10. One of those severe gales of wind peculiar to the commencement of the monsoons, overtook us in the middle of the river. It was in our favor, and, by keeping a few yards of sail up, we were driven before the wind with amazing power. The whole surface of the river became white with foam. This is the fourth storm of this kind since we left Rangoon. Once it came upon us near evening, and was driving us with great fury upon a lee shore. To avoid the calamity of being dashed against the foot of a mountain, the two anchors were thrown out, but as the gale increased, we expected every moment our ropes would break and our boat be driven headlong by the angry storm. The moon shone dimly through light fleecy clouds. We looked towards the dark mountain, against which the waters were dashing furiously, and we watched the feeble ropes that held us. It was a gloomy night. No human dwelling was near us, and no human being could give us aid. At midnight the wind suddenly died away, and at one o'clock in the morning we made all fast under a friendly shore.

11. Had a pleasant interview with the people of two villages. They appeared anxious to read, and several enquired where I lived, saying they would call on me when they came up to Ava. Visited three monasteries, containing forty-one monks, but they were insolent, lazy, and stupid.

12. Had severe storms of wind and rain all day so that little has been done among the villages. Met with two sturdy opposers, and I fear spent a great deal of time and strength on them to no purpose. Supplied seven large boats with the word of life.

The country on every side is delightfully pleasant, and every thing indicates that the metropolis of Burmah is not distant. The white pagodas on the Sagaing hills are now dimly seen in the distance.

14. This morning the golden spire of the palace is in sight, and the smoke of ten thousand fires tells us we are near our home. At the earliest dawn of day the boatmen were at their work. It is now seven o'clock, and the walls of the city and their small white towers are plainly seen. After a long absence,

how anxiously one feels as he comes nearer and nearer to his own home! Every anxious thought acquires new energy, and produces a feverish solicitude about the welfare of those from whom we have been separated. Are our fellow missionaries well? Are the native Christians well? Has any evil-minded person labored to stir up the opposition of a jealous, haughty government? Has any unforeseen event spread a cloud of gloom over our prospects in this city? Have all inquirers turned back to their idols? Are there any new and hopeful inquirers? These and other anxious thoughts are constantly on the mind. We have been absent three months and three days; have traveled more than twelve hundred miles; have formed acquaintance with fourteen missionaries whom we had not seen before, and renewed acquaintance with some old and valued friends, and have visited more than three hundred towns and villages, in which some individuals have received tracts or a portion of the scriptures, and have heard more or less about the way of life. We have found several hopeful inquirers in three different towns, and are quite certain that in two places churches would be soon raised up, if the gospel were daily and faithfully preached. We have experienced nothing but kindness, except from a very few wrong-headed people, and only regret that we could not have spent more time in several interesting places, particularly this side of Prome.

About two o'clock in the afternoon we were safely anchored before our own door, and the native brethren having got word that we were near, had already assembled to bid us welcome.

16. Nearly the whole day has been spent in conversation with old friends, who have been calling to see us and expressing their kind wishes for us while absent. O that this affectionate people might be taught of God, and redeemed from idolatry and sin.

20. Our house is thronged nearly the whole day. All ask for books, and some sit down and listen to the gospel. What a lovely and promising field for Christian effort! Perhaps nothing superior to it in the whole pagan world.

June 18. For a month past I have made but few excursions about the city, as I have no assistant and must attend to the people who call at the house. There is seldom an hour, from sunrise to sunset, but we have people at the house, and often forty or fifty at a time. Among our visitors are eight men, who

appear to have received the truth into their hearts; one of them for more than twenty years has been the leader of a sect of philosophical atheists. He is naturally a proud, haughty man—has read much and thought much, and can reason powerfully on metaphysical subjects. For more than two years he was a stern opposer of the gospel, but for some time past he has been a diligent student of the New Testament, and the result is a full conviction of its truth.

19. Lord's day morning, had twenty-eight at worship.

July 3. Had thirteen hearers at worship besides the native brethren and school children. Several persons from Sagaing in the afternoon. They called expressly to get books, and one venerable old man gave me a kind invitation to visit him whenever I crossed the river.

5. We had the very great pleasure to-day of welcoming the arrival of Mr. Malcom and Mr. Howard. I have no language to express my feelings on this occasion. Three years ago I was a stranger, alone, assaulted, and my life threatened by a legalized mob. What a change in so short a time! Not only the people but the government are friendly now, and a church is raised up. Two families are laboring here without the least opposition, and two brethren have come from a great distance to visit us.

24. Sabbath. Mr. Malcom preached at Col. Burney's, the English Resident at the Court of Ava. All the English in the city were present; Col. and Mrs. Burney, Captain and Mrs. Hannay, Dr. Bayfield, Mr. Lane, and Mr. Edwards: all these belong to the Residency except Mr. Lane. The sermon will not soon be forgotten, for Mr. Malcom, though very feeble, spoke with great plainness and fervor. I think it is the first English sermon ever preached in this city.

31. Lord's day. Mr. Malcom addressed the church, and I acted as his interpreter. He gave an interesting account of the origin and progress of the Christian religion; the opposition it had to resist, and the persecutions it had to endure; the rise of a corrupt Christianity under Constantine; the suppression of the Bible, and the subsequent darkness and ignorance which covered the whole world; the translation of the scriptures, and evangelical preaching by Luther and Calvin, and the spread of the gospel in England, America, and other countries; the efforts

Christians are now making to give to Burmans, Hindoos, Chinese, and all the nations of the earth the knowledge of the true God, and the way of life through Jesus Christ. He then closed by urging them to deny all ungodliness and worldly lusts, to live soberly and righteously in the world, and to imitate the saints, the servants of God, who in all ages had been diligent in teaching others the way of salvation.

After the sermon we commemorated the sufferings of the Savior.

(To be continued.)

Karens.

JOURNAL OF MR. MASON.

(Continued from p. 117.)

Karens on Palaw river—Kapa—Seventeen baptized.

Feb. 15, 1836. We have done little but walk to-day, and are resting our wearied sides for the night, on the rocky bed of a mountain stream that has nearly run itself to rest. We met a Karen on the road, coming from a distant settlement, who lent a favorable ear to the gospel, and reported his friends as all favorable to the truth.

16. We are on the south side of Palaw river, in a considerable settlement; but the people will not consent to have a school established among them, and as a whole are violently opposed to Christianity. On the way hither we met a very old man, with a long white beard, who seemed delighted to see us, saying, "I have long wished to see the teacher, and am delighted to hear Karen books read. I should like to learn to read them myself." He promised to do as the books said, and engaged to use his influence with his children and grand-children, to induce them to go and learn to read at the nearest school.

At a house on which we stumbled in consequence of losing the road, we found a man that complained of being persecuted by Christians. He said, "I have heard that those who live to the southward are dreadfully persecuted if they do not believe." He had also been told that the teacher was going round, cutting down every one that did not believe and agree to learn to read. We have one man in the house here that professes to believe, and another promises to go to school, should one be established in the neighborhood.

17. As I lay awake last night, I heard the people telling the reports that they had heard concerning Mata-myu. They said, "The people do no work; all live in common, with two or three persons to cook for the whole, while the others read and pray together the whole day. Baptism is performed by repeated immersions throughout a whole day."

We were unable to reach the settlement we started for this morning, and are again encamped beneath the transparent sky, on the banks of the Palaw river. On crossing a stream this morning, a woman came running through the water, with her two little boys, who proved to be the wife and sons of a Karen that is in jail and lends a favorable ear to the truth. I was glad to be able to tell her that he was well, and in hopes of returning to his family in a few months.

18. We reached this settlement at the head waters of Palaw river, with great fatigue and some sickness, but are amply repaid in finding a little attention to our message, and a willingness to receive a school-teacher. The Karens have very little regard to truth where their locations are concerned; a fact that I have learned by so much experience, that although I have been uniformly told there were but two or three houses in the settlement to which I was going, I have paid no regard to the information, and now find that there are eleven houses in the neighborhood.

19. The head man came to me this morning, and begged that I would come and stay in his house one night, as he wished to know more of Christianity, promising at the same time to listen and obey. I agreed to his request, and moved a little further up the stream, where we have had rather a pleasant day. I have been pleased to observe a great improvement take place in this man. He now tells his people to listen,—says my doctrine is true, and repeats it to others; yet when the Christians first visited him yesterday, they could make nothing of him, and it seemed doubtful whether he would have a school, merely telling them that he would come and see the teacher. I soon brought him over to have a school, and he has cheerfully received an assistant, with his wife, and a school-teacher, into his house. I entertain great hopes of his becoming a decided Christian. All the other people are, however, mad on the nats. The head man says they are all afraid of me, believing that so soon as I obtain three

ship-loads of disciples, I shall ship them off to the country of the white foreigners, where there are giants that are required to be tied on human flesh. It is an old story, and seems too ridiculous to repeat, were it not a fact that, in consequence thereof, men, women and children, in some instances, leave their houses in affright at my appearance among them.

We learn that the Siamese Karens are coming over into the province, in great numbers, and locating themselves on the Tenasserim, some four or five days' journey north-east of this place. After talking with my people on the desirableness of having the gospel and schools introduced among them immediately, two of the best men in the company for the work, volunteered to visit them, and if they would receive them, are agreed to remain and teach school. After being commended to God in prayer, they took up their baskets, and are several miles on their journey.

20. I ate dinner to-day on the edge of a precipice fifty feet high, with a stream running over it, within reach of my hand, that at two or three leaps had just plunged more than fifty feet from the rocks above. Immediately below were one or two other falls, equally high, and the whole scenery was highly picturesque.

At one house, where we stopped on the way, a talkative old woman contended that as a considerable number of the Karen nation had believed, and become righteous, that was enough to redeem the whole, nailing her argument at the close by a common saying, "One tainted fish spoils all in the boat." By this she meant to say, that as the whole Karen nation were cursed for the sins of a part, so in like manner they would be saved by the righteousness of a part.

The reply was, that when hungry, we must each eat to satisfy our hunger. Your eating, and being satisfied, will not in the least allay the pangs of hunger in my breast. So to obtain the salvation that God has provided for us, we must each become partakers thereof. Arguments have little effect on a Karen mind, unless they come clothed in figurative language.

There are three houses here, and the people seem favorably inclined to the gospel. It being Saturday night we shall spend the Sabbath among them.

21. On entering into conversation with a man that has been hanging around and professing to believe, I find that he has

not offered to nats for more than two years, and *that*, he says, through the influence of my visits in the jungle for the last few years, although he never saw me before. It would appear that he obtained a Burman tract four years ago, when I first came to Palaw, which first directed his attention to Christianity, and hearing the general outlines of the doctrines promulgated in succeeding visits, he was finally induced to abandon all nat offerings and his intemperate habits. His children are now small but he says, "I mean that they shall learn to read Karen, if I never do." On the whole, I think him near the kingdom of God. An old man, the former head man of the village, is also promising, and the young folks although sufficiently inattentive, give us their countenance at worship, so that I find this one of the pleasantest places on my journey where no assistant has been located. We have neither assistant nor school-master to leave here, so they must be left to themselves another year at least.

22. We had to leave our coverts to-day, and come down among the Burman villages, there being no path on the hills to the next Karen settlement. On addressing the first Burman I met, on the subject of idolatry, I astounded him wonderfully, and set all my people to laughing. I could not conceive, at first, what the matter was, but soon found that while I indeed began my sentences in Burman, I ended them all in Karen. I could not have imagined that five weeks would produce such an effect. I have been repeatedly at loss for the most familiar Burman phrases. We have passed through several Burman villages to-day, and at every place we stopped, the people have had something to say, concerning the Karens reading at Kapa. A lad I overtook on the road, who did not seem to know me, told me, as a piece of news, that the Karens at Kapa were reading *all* the time, and worshipping the Eternal God. "Even the women," he said, "have learned to read, and all met together one day in seven, and keep the Sabbath," at which he laughed most heartily.

23. After a fatiguing walk, we have succeeded in reaching Kapa, and I have had the pleasure of hearing twenty persons come forward and request baptism, since worship. After disposing of them, I was compelled to listen to a dozen readers, who were anxious to display their learning; and they certainly do themselves and their teacher great

credit. The tigers were around us so thick last night, that we slept but little, and are too weary to enjoy the scene as we otherwise should.

24. I could not refrain from laughing, after I lay down last night, to hear the stories our people were relating of what Ko Chet'ing saw in America. "There," they said, "the people have *wisdom* in their bellies, and they so manage the fire and the water, that thread spins itself, and cloth weaves itself. There they have flying ships that can either fly above in the air, or come down and swim in the sea. You know we have seen the fire ships.* The people do not use torches and candles, as we do, but light up the wind, which burns of itself.†" At this juncture, a man very honestly inquired, "Do they see God there?" and the negative reply paralyzed the animation that previously prevailed. The man seemed to think that if they could not see God, the other wonders were of little moment.

28. To-day, with the *seventeenth* individual I closed the examinations for baptism. Of this number, I had the pleasure to find that five or six first heard the gospel from brother and sister Wade, on their visit to Mergui, near which place these people at that time resided, but have since, in their wanderings, removed to this village. They do not themselves attribute much effect to the truth on their minds at that time, but there can be no doubt that it prepared their minds to receive it the more readily, when I came among them afterwards. After brother and sister Wade left them, the head-man, described by br. Wade in his journal as very promising, abandoned the offering to nats, and drinking spirituous liquor; but all the rest continued to adhere to their old practices, which induced him, after a few months, when his children were sick, to return to his offering to demons, which he has ever since practised. He does not, however, drink, and were he among Christians, there would still be hope of his becoming decided for the truth; but he lives now six or eight days' journey up the Tenasserim, above where br. Wade found him, and where I have seen him twice without being able to move him from the ground which he has taken.

Among the number received for baptism, is a young man of great promise, that reads and understands the Burman

* Steam-boats are always thus denominated.
† Gas lights.

well, through which he seems to have already acquired a considerable knowledge of the scriptures; and although he has studied Karen only six months, he seems quite master of both reading and writing the language. If he can be induced to remove to our schools in Tavoy for a season, I trust he will make a valuable assistant hereafter; for he has the "gift of speech" in an eminent degree, and a disposition to use it for God. I think myself never more usefully employed than in endeavoring to bring forth native talent and throwing it into the work. Who can calculate the effect that *one* native preacher may produce on his nation? Several of the candidates say, that they have adhered to the principles of Christianity ever since my first visit among them, two years ago; but the success of the gospel among them, is, under God, to be ascribed to the labors of the native preacher.

The former head-man of the village was formerly one of my most promising inquirers; but after the assistant was left here, he became bitterly opposed to the gospel and being unable to influence others around him, in his opposition to the gospel, he removed from the village to a heathen neighborhood. He is now sick, and his mind troubled; and, in hopes that I might be able to cure him, he had himself brought to me yesterday on a litter. A most affecting spectacle he is. On his arrival, he threw himself in the dust at my feet, and besought me to have mercy upon him. There he lay, a man that when I was here last, was a noble specimen of his race, more than six feet high, with the chieftain written on his countenance, now a skeleton, with all his limbs palsied, in consequence of taking a large dose of mercury, from an ignorant Burman doctor, for some trifling disease, followed by continual bathing in cold water. I am taking measures to send him to the English surgeon in Mergui.

29. I had the pleasure of baptizing the seventeen persons this morning, who had been previously received for the ordinance. In the afternoon I opened a Sabbath school, with thirteen readers, all of whom have made surprising progress in both reading, and understanding what they read. Each one repeated in his own language the portion he read, and the knowledge exhibited of the principles of Christianity was most interesting. I leave eighteen applicants for baptism here, besides the seventeen baptized.

(To be continued.)

LETTER OF KO CHET'THING.

In the last Annual Report (p. 139,) mention was made of an excursion to the village of Lakee, a distinguished Karen chief, in which Mr. Vinton was accompanied by Ko Chet'thing. The communication which follows narrates some of the incidents of the tour, with a few other particulars. It was written by Ko Chet'thing, at the suggestion of Mr. V., who also translated it and subjoined a few explanatory notes. Mr. V. remarks, "It is due to Ko Chet'thing to say, that although he has made me the principal actor, yet he was my right-hand man, and was often more active and successful than I."

(Translation.)

O teacher and teacheress B.—Great is the grace of God, for we have again crossed the ocean. On reaching Maulmein I remained there but three days, and then went up to Newville for my wife and children. On my return I remained six days, and then went with the Karen teacher and teacheress to Chummerah, where I instructed them in the Karen language through the dry season. Then the teacher and teacheress returned to Maulmein, and I came down the river about twenty miles where I built me a house and a *zayat*.* Soon a village was collected about me, when I taught the children to read, and morning and evening and on the Sabbath I explained the law of God to my countrymen. The teacher and teacheress, after remaining about twenty days at Maulmein, went to teach the law of God and copy the dictionary in Tavoy.† There they remained five months, and then returned to Maulmein. After making a few short excursions,‡ they came to my village, and after the teacher had baptized my sister, we started on a preaching tour up the Unzalin river, a

* This *zayat* was built with the money which was given him by people in America.

† It was the request of the brethren at Tavoy that Ko Chet'thing should accompany us, and we were exceedingly desirous that he should — but after much prayer he seemed to feel that it was the will of God that he should stay to establish his village and preach to his countrymen. So we consented, and the result has shown that he did not mistake with regard to the path of duty. Five have already been baptized as the fruit of his labors — one of whom is among the most promising of our assistants.

‡ In one of these excursions (to Newville,) I baptized four, and met with much encouragement.

branch of the Salwen. We had two boats and 11 men besides the teacher and teacheress—in all thirteen persons. The water was very swift, and we worked very hard six days; when we arrived at a place where there were a number of Burman rafts. There we spent the Sabbath, and as the Burmans remained through the day, we explained to them the law of God, and gave them books. We also went up to a Karen village and had worship, the Karens listening very attentively. In four days more we reached Lakee's village—the great Karen chief. I was never before in this region. The country is partly under the Shyan, and partly under the Burman government. After we arrived we all went up together to Lakee's house, where the teacher and teacheress explained the law of God. The teacher said, "My brethren, we have never seen each other before. You have lived in the east and I have lived in the west, and now since I have come to explain the law of God, listen attentively I entreat you." The chief replied, "My brother, the generations of our ancestors have never seen you, but their tradition concerning you has come down to us, and is this day fulfilled. We now see you with our eyes. O tell us all the law of God." The teacher replied, "It is said in the law of God, that all men have sold themselves into the hand of the devil, and that the Son of God, the Lord Jesus Christ, has bought them back again, and said to his disciples, Go and preach my gospel to every creature; he that believeth and is baptized and walks in my road, when he dies I will save him. But he who will not believe, when he dies I will cast him down to hell. Thus reads the law of God, O my brethren." The chief assented, and said, "O teacher, we have never heard the law of God before." "Yes," said the teacher, "but now since you have heard, you must worship God without delay." "But," said the chief, "we live here under the Shyans and Burmans, and we must wait a little till we can consult with their governors." The teacher replied, "Do not fear the Burmans and Shyans; if they attack you, there is a place to which you can flee; but if God comes out against you, there is no escape." "Well," said the chief, "we will think of this." So we returned to the boats. About sunset we went up to the village again, and had worship in front of the chief's house. The chief, his wife, sons and daughters, and all his servants, came

out and worshipped with us. Besides these all the inhabitants of the village, both great and small, came to listen. One of the woongee's priests had come round from Rangoon to demand taxes, and when he saw us worshipping God, he was very angry, and sent a man to drive us away. But instead of driving us away, he stopped to listen to our words. He sent a second—he too listened. He sent a third, and he likewise listened to the word of God attentively, and not one of them returned. Afterwards he said to us, "Do not come here amongst my people to teach the law of the eternal God." We replied, "We must teach the people the word of the eternal God; but you, O priest, go about deceiving the people for the sake of getting your living." The next day we proceeded to the prophet's. The teacher and teacheress went up to the village, and called the people together to the *blau*, (a kind of zayat,) but that not being large enough to hold them, the teacheress went down and held her meeting with the women on the ground. The people came in great multitudes, and said, "O brethren, we have never seen each other before, and now wherefore have you come?" The teacheress replied, "Because God has given us his law, we have come to make it known to you." When we had closed our worship, the teacher inquired for the prophet. Some said he was in the village, others that he had gone out for a walk, and others still, he had moved out of the place; but none dared show where he was. A few days after some of the prophet's men came to inquire of the teacher when he was going away. The teacher replied that he had come to teach the prophet and his followers the word of God; "and now," said he, "since I have not seen the prophet and explained to him, how can I return? We both must die and go to judgment; then God will ask him, when he was here on the earth to whose law did he listen? And the prophet will speak up and say, 'O Lord, your disciples came and taught your law, but I did not see them—they said nothing to me.' Thus will the prophet say; how then can I return. You ask me how many days I shall remain, but I cannot tell whether I shall remain five days, or ten days, or a month. When I have seen the prophet I shall return, and not before." So the men returned and told him what the teacher said, and that evening he consented to an interview. Then the teacher said to him, "My brother, you

live here upon God's earth, and what do you worship?" The prophet answered, "O teacher, I worship pagodas and images." "But why," said the teacher, "do you worship pagodas and images?" "To get merit," said the prophet. The teacher inquired, "When you pray to the pagodas and images, do you think they hear you?" "No," said the prophet. "But," inquired the teacher, "if they cannot hear you, why do you pray to them?" "It is true," said the prophet, "that we build the pagodas and images, but we do not trust in them. Our hearts are with God. We fear the Burmans, Shyans, and Pwos, and are therefore obliged to build them. When those people come among us we show them these pagodas and images, and when they see them they do not harm us." "But," said the teacher, "my brother, if you deceive, can God love you?" The prophet was unable to reply, and the teacher proceeded. "If the Burmans, Shyans, and Pwos attack you, there are places to which you can flee; but if God is angry, how can you flee from his presence. Furthermore, God has commissioned his Son, the Lord Jesus Christ, to come down to deliver you out of the hand of the devil. And now he that believes and is baptized shall be saved. Thus reads the law of God. And now God is unchangeable; he cannot die nor be annihilated. He established the earth, and all things which exist are the work of his hands." The prophet not being able to answer, said to the teacher, "It is now late at night, and I have walked a great way to-day, and am quite fatigued; now, therefore, please to retire." So we came back to the boat. The next morning the teacher left the teacheress to instruct the people in the village, and went with three of us over into the Shyan country. The first day we reached the village of Ko-per-gau, (or red turban chief.) Here we slept one night. The teacher preached, and in the morning the chief asked for baptism. The teacher told him he had better wait a little, and think about what he had heard — that he had not yet heard all the law of God. The next day we went as far as To-pah-weder's village. Here we slept one night, and the teacher again explained the law of God, when the chief and the whole village came to worship with us. Early the next morning we left and went to Bau-kau-der's village. Here we spent the night, and the teacher preached to the people. The chief said, "O teacher, we have never before seen any of

the white foreigners. Now we see you and know that you have come to teach us the law of God. We are very happy. We want you should teach us what we should do." The teacher said, "O my brethren, in the word of God it is said that all men have become the servants of the devil, and keep his law and walk in his road, and when they die will arrive with him in hell. But Jesus Christ says, I have bought you with my blood—I will save you. I have commanded that my gospel should be preached to every creature; and he that believes and is baptized, I will save him in my heavenly kingdom." "Well," said the chief, "if it be so, we can but be very joyful that you have come to teach us, and we will all be baptized." "But," said the teacher, "you have now heard for the first time—you had better, therefore, wait a little, and if God will permit I will visit you again." The chief assented, and said, "O teacher, all the customs of our forefathers we will reject, and once in seven days we will assemble and worship God, and do all things which you have taught us." The teacher having expressed his pleasure in their proposal, we all worshipped God together, and early the next morning we started to return to the prophet's village, where we had left the teacheress. The next morning after our arrival we started on our way to my village, and came preaching all along by the way, the people assuring us that if Lakee would worship God, they would worship him too.

After my return, I built the teacher a house in my village, and then repaired the old zayat in which the children have been learning to read.* When all this was done, I employed my time in preaching and travelling among the people. There are many who listen well.

And now, O teacher, I entreat you to pray for them most fervently. The teacher has built him a house and zayat near where my wife's parents live, on the island Pelew-geune (Balu.) He went over to see it, and came back and was taken very sick. But God caused him to be restored, and he is now well. I am now in Maulmein instructing

* In consequence of my illness, Mrs. V. was obliged to send the children up to Ko Chet'thing's village, and commit them to his care and instruction. It at first numbered about thirty, but on account of a malignant bowel complaint some returned to their homes. But when we moved it down here, it received fresh accessions, and averages about twenty-five or thirty scholars.

the teachers. My wife and children are with me. Since my return from America, God has given me a little son. We call his name Preacher. Besides him I have two girls, and neither of my children have yet become the children of God. I entreat you, therefore, O teacher and teacheress, to pray for them.

And now, O teacher, when you gave me my teacher and his wife, I was very glad. Now you have sent two more, on account of which I really rejoice. The new teacher (Mr. Abbott) is studying Sgau* and the new teacheress (Miss Macomber) is studying Phwo at Tavoy. When she returns she will go to Quaka-bau, where she will teach the people. None have yet become the disciples of Christ in that region. O teacher and teacheress, pray for them. The new teacher has been over on the island Pelaw-geune, studying Karen and teaching the people. All the islanders are disciples of the prophet. Not one of them has yet become a Christian. They say, "We will listen to his instructions one year more, and if the mother of God does not come riding upon the white elephant, we will believe him no longer. Then we will become disciples of Christ."

And now, O teacher and teacheress, will not you and all the disciples in America pray for them and us? When we pray we never fail to pray for you. Here the light has just begun to dawn. The darkness is still very great, and the teacher goes every where preaching the word of God. O teacher and teacheress, do pray for us.

LETTER OF KO TAUNAH.

The following urgent appeal to *American Teachers*, on behalf of the Karens, is from the pen of Ko Taunah, a native assistant, and pastor (it is supposed) of the church at Bootah near Maulmein. The translation, under date of Aug. 22, 1836, was made at his request, and professes to be literal.

(Translation.)

O my Brethren—American Teachers.—The Almighty God and his angels in heaven have no sin, are not subject to poverty, distress, sickness, old age, or death. As to us, mankind, who live on the earth, we have sinned against God, and as a consequence suf-

fer poverty, distress, sickness, old age, and death, from generation to generation, even till now. We here in the eastern world do not know God; but notwithstanding we do not know him, you in the western world know him. O Brethren, pity us—and when you pray to God, pray for us, and contribute that more teachers may come to our country, and that when we go and tell the law of God to the inhabitants of this Burman country, they may not only listen with their ears, but observe with their hearts. Pray for them, O American Brethren!

I do not know one of your names, neither have you ever seen me. Whether we shall visit each other, or whether we shall not visit each other in this state of existence, I do not know. Notwithstanding we never see each other in this state, after death in the next state we shall be united. When we are united then we shall be united forever—we shall never more be separated. Moreover, we shall not only be united to each other there, but to our Father God, and the Lord Jesus Christ, and all holy beings. We shall then know whether Jesus Christ is the Son of God, and whether our sins are forgiven.

O my older Brethren—my younger Brethren, I Taunah have a plenty of work, and my teachers have more than they can do. They travel here and there, up the river and down, in order that the poor Karens may listen to the word of God. My villagers* do not understand the word of God—they are exceedingly poor, and wretched, and they have not sufficient food. I pity them very much, but cannot help them. O Brethren, come and assist us.

If you arrive at this country, you will have to suffer wretchedness and poverty, and thus bear a part of our burdens. This God knows; he sees the whole of it. O American Brethren, if you do not put your trust in the Lord Jesus Christ, you will not be able to come to our country, and suffer poverty and misery with us. But if you look to him, you will never know the fear of poverty and wretchedness.

It is just like this.—A wayward child disobeys his father—the father whips him. An older brother sees the child, and pities him, and resolves to go and rescue him. He throws his arms around the child, and receives the lash in his own person. Notwithstanding his sufferings are severe, he cleaves to his

* The dialect of the Karens among whom we are sent.

* He is the head-man of a village.

younger brother with fraternal affection. The father sees this and smiles, and afterwards loves them both alike. O American Brethren—you are that older brother, and we are the younger brother.

LETTER OF MR. HOWARD.

A letter has been received from Mr. Howard, under date Dec. 7, 1836, an extract of which, though it anticipates the regular course of publication, we feel constrained to lay before our readers.

Baptism of Maubee Karens.

I left Rangoon Nov. 18, with brethren Viuton and Abbott, for the purpose of visiting the Karens in Maubee and vicinity, among whom no missionary had ever been. As br. Viuton sends you a journal of the whole affair, it is unnecessary that I should detail particulars. I will only add my testimony, that the persons baptized (167) during the week which we spent among these children of the forest, sustained as good an examination as any of an equal number I ever witnessed in America. The helpless condition of man as a sinner, and the alone way of salvation through Christ, were truths apparently well understood by all; and though they had every reason to expect that cruel persecution would be the result of their professed allegiance to the Savior, yet their's was the confidence and the joy of those, who could say, "I know in whom I have believed." In this section are probably a hundred or more believing Karens, who are still waiting for an opportunity to be baptized. The most who are now believers, profess to have been so for one, two, or three years, or from the time they first heard the gospel. The Lord has carried on this work, so far as human instrumentality is concerned, by native Karen assistants, and principally by Ko Thah-byoo.

Shyans.

JOURNAL OF MR. BROWN.

(Continued from p. 119.)

April 11, 1836. Visited several of the villages at Snikhwá, the population of which is composed of A'sámese, Singphos, Khamtis, and Miris. The number of men paying taxes in the district

is 1000, which will give a population of about 3500, somewhat less than that of Sadiyá. Schools might be established in each of the villages at Snikhwá, to great advantage. There are very few, if any, who can read.

Had a violent thunder-storm in the evening, such as is very common here at this season of the year. On returning to Sadiyá, found two or three of our out-houses blown down, and many of the native houses were either unroofed or destroyed.

May 1. Sabbath. Since our arrival we have had worship at our house on Sabbath forenoons, which the few English people who reside here usually attend.

This evening our little band, four in number, met around the table of our Lord, to commemorate his sufferings and death. Enjoyed the Savior's presence, and had a refreshing season. We are a feeble and unworthy band, but relying upon the power of Almighty grace, we can look forward with confidence to the day when this "little one shall become a thousand."

2. Finding many of the people anxious to send their children to school, we have this day commenced building a school house. We have not been able to hire any workmen till now. To persons residing in a civilized place, it is impossible to give any idea of the difficulty we experience in getting any work done. Cannot purchase a stick of timber, or a bundle of ratans, and scarcely a tool of any description. We are obliged to send into the forests, and have the posts, &c. cut, and brought to our door by hand, no such thing being known here as the use of oxen for dragging timber. Seldom can we find a workman supplied with an axe or knife, and consequently we are obliged first to send into the woods and burn coal, and then to beat out the iron into a *dá* or large knife, a clumsy instrument used by the natives, instead of an axe. There are no carpenters here, nor can we buy a box, a board, a nail, or anything of the kind. We have the same difficulty in obtaining provisions. We often have to send two or three days' journey to buy a few fowls. Besides, there is at present such a famine of rice here, that had we not brought a large supply from Calcutta, we should have been utterly destitute. It takes a great deal of time to attend to all these things, so that we have but little leisure for studying the language.

Communication with Ava—Singpho Tribes.

11. Yesterday we received a large packet of letters overland from Ava! This is the first direct communication, I believe, that Europeans have ever had through the Shyán and Singpho country. Capt. Hannay, who brought the letters, left Ava in November with one thousand men, but he did not come farther than Müngkhom, having accomplished the chief object for which he was sent up, viz. to seize the Daplá Gám, in hopes thereby to settle the disturbances among the Singphos. Capt. Hannay sent on, however, a company of twenty Burmese and Singphos, who have been forty days coming from Müngkhom to this place. They represent the route as very difficult. Many of the intervening tribes of Nágás were fighting, which rendered it unsafe to pass through, and so they were obliged to travel out of their way. Much of the distance they had to cut their track through almost impenetrable jungles. They state that the Singphos are much the most numerous race between here and Müngkhom. There are nine tribes of them, all however speaking the same language, viz. Taling, Tasan, Mirip or Nding (a powerful tribe), Lophai (very numerous), Ngginjá, Mpintangśá, Kankum-kansang, Latong and Ngkhangkatang. One of the Mirip chiefs came over with the Burman detachment.

Between Ava and Müngkhom the people are chiefly Shyáns and Singphos. At Mógauing, a Burmese governor is stationed. Capt. Hannay was several times inquired of for tracts, which shows that there would be a wide field for distribution in that quarter. Had considerable conversation with the Burmans who came over, and gave them tracts and Scriptures, which they were glad to receive. Promised to give them one or two entire copies of the New Testament on their return from Gowahati, which place they are to visit before they return to Ava. They are going there by order of the Burmese Government, for the purpose of searching out 10 or 1500 Burmese subjects, who are said to be residing in A'sám.

19. To-day a young priest, sixteen or eighteen years of age, who has been in one of the Shyán monasteries here about seven years, came of his own accord, and offered to lay aside his sacred garments, if we would receive him as a scholar, and teach him English. Find-

ing him to be an intelligent lad, and not knowing what use God may intend to make of him, we agreed, without hesitation, to receive him, praying that he may prove a chosen vessel of mercy, and become a light to his benighted countrymen. The next day he laid aside his yellow cloth, which procures for every priest the homage of his fellowmen, and to be styled "Phura," (that is, God, or Lord,) and put on the common dress of the country. Several brethren in Windsor, Vt. have offered the money necessary to support two native scholars, and we have concluded to take this young priest for one of them. We call him Elijah Hutchinson. His original name was Kolá, but the priests gave him that of Pingtorá. He is an orphan.

Reasons for giving English names to heathen youth.

We have resolved to adopt the practice of naming children, at least those who are given to us as permanent scholars, notwithstanding there is occasionally some difficulty in pronouncing the English names. There are several very important reasons for adopting this course in such a country as this.

1. The native children themselves are not only pleased with it, but it gives them a spur to greater exertion than their besotted, opium smoking, and bigoted companions can ever be induced to make. They at once regard themselves as imitators of the civilized and enlightened inhabitants of other countries, and direct their aim towards the same elevation of character and morals, are excited to the same pursuit of science and general knowledge, and grow less attached to the customs of their ancestors. Their prejudices being thus weakened, can we entertain a doubt, that their minds will be rendered more susceptible to the influence of religious truth?

2. By adopting this course, we should not only do away the vulgar associations connected with such names as Cat, Rat, Dog, &c. and the still more objectionable names of their heathen gods, but should gradually be introducing the use of *surnames*. How many interesting associations among Christian families—the recollections of ancestors from generation to generation—are kept alive by a mere surname? Such a thing as a surname was never known amongst these heathen tribes—in fact, could not be known or regarded in the present licentious state of soci-

ety. But amongst those emerging from heathenism, the regular classification and designation of families by the name of the father, would tend powerfully to endear the sacred relations of kindred. Children would remember their parents and grand-parents, when their bones had long been laid in the dust, and the birthright of a *Christian name*—trifling as such a circumstance may appear—might have the power to warn away many a promising youth from the haunts of vice.

The names sent out to be applied to the children, will of course mostly contain a Scripture name, as Daniel, Moses, Peter, &c. The Scripture names will generally be easy of expression, besides being familiarized to the people by their reading the bible. The surnames will be pronounced with more difficulty, but may be introduced gradually, and used at first chiefly in writing.

Introduction of the Temperance Reform.

23. Had the satisfaction to learn that Mr. Bruce has abandoned the sale of ardent spirits. He has been induced to take this step in consequence of reading the Seventh Report of the Am. Temp. Society, a masterly document, and one which ought to be in the hands of every officer in India. It has often been the practice hitherto to secure the good will of the native chieftains, by making them large presents of ardent spirits, thus encouraging a habit which produces the same ruinous effects on these poor people, that it does upon the American Indians. The greatest curse of this country, at present, is opium. A large portion of the inhabitants are completely besotted by it. It carries off immense numbers to an untimely grave. The disease which attacks opium-chewers is commonly dysentery, and is almost sure to be fatal, no medicine being of any avail.

Books, &c. for the Mission—Site of the Station.

June 11. Mrs. Cutter and Mrs. Brown opened their school last Monday, Mrs. Brown taking the boys, and Mrs. Cutter the girls. The number of boys present the first day was six, but has since increased to twenty, five of whom are learning English. We teach them from the elementary books published by the American Sunday School Union, such as the Union Primer, Nursery-Book, &c. A collection of these books was generously furnished us at Calcutta by Mr. Trevelyan. They are the best

books to use in teaching scholars English, which can be obtained, inasmuch as they combine simplicity of style with religious instruction. Our stock will soon be exhausted; but cannot a further supply be furnished us, either by the Board, or by the S. S. Society? Nowhere, we think, could Sabbath school books be more useful, than among the native youth of India, whose eagerness to learn English is truly astonishing. How important that those few who do learn English, should imbibe the principles of the Christian religion with it. One or two hundred copies of each of the elementary works, as the Spelling Book, Primer, Nursery-Book, Scripture Lessons, Two Lambs, Simple Rhymes, &c., with a good supply of New Testaments, printed in fair type, to be used in our mission schools, might prove the means of incalculable good.

July 2. Mr. Bruce returned from a tour into the Singpho Country, whither he has been in search of more tea. He has discovered six or eight new spots where the plant is growing wild, and has engaged the Singphos to put them under immediate cultivation. Mr. Bruce speaks of *Ningrú*, a place on the Buri Dihing river, three days' journey south from this place, as likely to become a central situation for the tea business, and as being a good location for a missionary to the Singphos. The banks of the river are very high at Ningrú, thirty feet or more, which would undoubtedly render it a healthy situation.

11. One of the poor workmen whom I have employed for a month or two, died this morning. He was an old opium-chewer, and has been sick about three weeks. No medicine had any effect upon him, and after being reduced to a mere skeleton, he died in a most wretched state, a monument of God's displeasure against a dissolute and intemperate life. He had no hope of happiness beyond the grave, but felt convinced, even from the faint light of nature, that hell was to be his portion. This he frankly acknowledged, and said that he had been a great sinner, and must now endure whatever punishment God should inflict upon him. It was painful to witness his awful end without being able to communicate to his mind, in proper and perspicuous terms, the love and mercy of a Savior, even towards the vilest of sinners. Not one of his old acquaintances or companions would deign to help or regard him in the least, during his sickness—not one

could be found to attend upon him in his last moments, or close his dying eyes, and it was with the utmost difficulty I could obtain persons to bury him. They said it would injure their *caste*! Truly "the dark places of the earth are full of the habitations of cruelty." This poor laborer was treated no worse than thousands of others, who have, in like manner, been deserted by their friends in the hour of sickness and death. What aggravates the sufferings of the people, is their poverty and in-providence—scarcely ever do they lay up anything against the approach of sickness or old age, and consequently are left, at the time of their greatest distress, without the means to procure even the necessaries of life.

In sending out articles for this station, our friends could select nothing which would be more acceptable or useful than a good *box of medicins*.

12. Selected a spot of ground for a mission compound. It is situated on the north bank of the Kuril Creek, at the upper end of what is called Fish Village, about a mile above the cantonments, and two miles this side of the old village of Sadiyá. This is the most central spot we could find, and being directly on the river, we shall have easy access, by boats, to most of the surrounding villages. We shall be obliged to pay a small sum for the removal of several native houses which are now located on the ground. We intend to commence building our houses immediately, and hope to have them finished before the close of the year.

Under date July 20, Mr. Brown subjoins the following, relative to

Christian Colonies—Need of more Laborers.

Capt. Jenkins has suggested that it would be a good plan for our mission to take up a quantity of land, on such terms as Government are willing to grant waste land, viz. rent free for fifteen or twenty years, for the sake of establishing a Christian colony, somewhat on the plan of the Moravians, or such a one as br. Mason has at Matamyu. I mention the proposal to you, in order that the Board may make such recommendation as they think proper. Such a colony, if properly established and superintended by a Christian farmer from America, would, I should think, be of great advantage in a country like this, and would be a radiating point whence a religious influence might

be extensively spread. But, in order to do anything effectually, the business should not be done by missionary laborers, but by some lay brother, sent out expressly for the purpose. Such a person would not need any support from the Board after the first year or two, as the establishment would necessarily bring in considerable profits. The soil around Sadiyá is inferior to none in the world, and produces all the tropical fruits, and would produce nearly if not quite all those of the temperate regions. There would be a good sale for every thing raised; and other missionaries having such a market to go to, would not be necessitated, as now, to spend a great portion of their time in procuring the necessaries of life. As it is now, we are obliged to keep our own cows, make our own butter, &c., and raise all our own vegetables.

I have just received a letter from Capt. Jenkins, containing some remarks on the propriety of several more missionaries laboring with us around Sadiyá, rather than detaching them at once to some distant post. We greatly need two or three more missionaries here, not so much for this place itself as for the surrounding country, to all which we have easy access from this place. Here is the only spot in the neighborhood where it would be safe for a foreigner to locate himself at first, on account of the noxiousness of the jungles. Perhaps, however, one might safely reside at Suikhwá, five or six miles below this, on the opposite side of the river, at least for a large portion of the year.

Telingana.

LETTER OF MR. DAY.

By a letter from Mr. Day, last date June 20, 1836, we learn that he took passage from Calcutta for Vizágapatám, the 16th of February, in the brig Rebecca, Capt. Heron, and that, after endeavoring in vain to reach that port, he was put ashore about the 1st of March at Bimlipatám, 20 miles to the northward of Vizágapatám. At this place he remained a week under the hospitable roof of an English trader, and then proceeded with Mrs. Day to Vizágapatám, where he arrived March 9. A few days afterwards he removed to a convenient residence on the sea-beach, and entered on the study of Telooogo, under very favorable circumstances. A learned brahmin attended daily as his teacher. He had also

the aid of an English and Telooگو grammar and dictionary, the Telooگو New Testament, tracts, &c. beside native manuscripts.

The missionaries had received the kindest attentions from brethren at Calcutta, particularly the family of Rev. J. Pennycy, of the Eng. Bap. Mission, with whom they resided while at that place;—also, at Vizágapatám, from Messrs. Gordon and Porter, of the London Miss. Soc., the former stationed at Vizágapatám in 1834, and the latter designated to Cicacole.

Before leaving Calcutta, there was a meeting of English missionaries, by request of Mr. Day, to consult respecting his departure to Telingána, at which it was unanimously resolved,—

“That the people to whom he (Mr. Day) was designated, are naturally much superior to the natives of any other province in eastern Hindoostan.

“That they present a hitherto neglected yet inviting and important field for missionary operations.

“That if Mr. Day should proceed by land, they strongly advised him to locate first at Ganjam or Berhampore, preferring the latter place, about eighty miles from Cuttack, southward; and, if by water, to locate at once in Cicacole, one hundred miles southward of Berhampore.

“That they heartily rejoiced in the fact that the A. B. B. F. M. had listened to the cry of the millions of that country, where the voice of scarcely a single missionary had been heard; and that they should always be happy to render every assistance in their power to the missionaries of the Board, who might labor in that country.”

As it respects the location of the missionaries at Cicacole, Mr. Day writes,—

“Although Cicacole might be considered an unoccupied field, Mr. Porter preferring to remain at Vizágapatám, yet under all the circumstances of the case, I did not judge it quite expedient to proceed directly there; and as Vizágapatám presents altogether greater facilities for a commencement of the Telooگو language, than any other place in the country, and is considered a more cool and healthful station than any south of it, and as Mr. Malcom strongly advised me not to fix permanently at any station until he should visit me, I have judged it duty, with the advice of the missionaries here, to remain some months at Vizágapatám.”

Chinese.

EXTRACTS FROM THE JOURNAL OF MR. SHUCK.

As noticed in a former number, Mr. Shuck remained at Singapore till the 29th of August last, when he sailed for Macao. The following extracts mention a few incidents which occurred during his detention at S.

May 17, 1836. This afternoon, while out on my accustomed excursion, distributing tracts, I happened before I was aware of it, upon a large and handsome Mahomedan mosque, belonging to the Malays. On entering the enclosure, I was met by the officiating priest, who politely bowed, and seemed pleased to see me. He however refused me admittance into the mosque when I requested it. I told him I only wished to see the interior, and should touch nothing. He told me I could stand close to the door and look in, but he did not wish me to enter. I remarked that it was dark within, and I could not discern at that distance what objects were in the house. He readily replied *the windows can be opened*, and forthwith despatched a man for the purpose. After a window or two were opened, he commenced giving me a description of this shrine of the false prophet. While telling me that the Koran was indited by the Lord, that he perused it for his own edification, also read it to the people, &c. &c., I interrupted him by introducing to his notice the adorable name, Jesus Christ. He recognized it, and quickly said, “Esa almeseh Allah dan Mahumud sama juga,” (Jesus Christ, God, and Mahomet, are all the same.) On this point we had quite a stiff interchange of sentiment for a short time, in which I told him that Mahomet was but a man and a sinner, and I feared that his soul was in perdition. He seemed a little startled at my boldness, but his manners were pleasing throughout. After telling him and the crowd of his countrymen, who had gathered around, that unless they loved Jesus Christ, and prayed to him and not to Mahomet, they would be finally turned into hell, and giving him a couple of excellent Christian books in Malay, I withdrew.

18. This afternoon I came across a young man of Portuguese extract, who has worked for several years as printer in the English Baptist Mission establishment at Calcutta. He speaks English, Malay, and Bengali, very fluently.

After considerable conversation with him, I was almost inclined to hope he was a Christian. He commenced the conversation himself, by telling me that there was another Portuguese young man in Singapore, who had been baptized by br. Yates, of Calcutta, a few years ago. He wished me to look after his young friend; I promised to do so. I returned home with feelings deeply interested in both their cases.

21. I have just received a large bundle directed to me. On opening it, I found it to be a valuable and useful Chinese Dictionary, with French and Latin meanings, printed at Paris, and edited by the celebrated philologist, M. De Guignes. It is truly a valuable present, particularly when it is borne in mind that Chinese dictionaries are remarkably scarce, and even when procurable cost upwards of \$70 per copy. The book was accompanied by the following note:—

“A Chinese Dictionary, being the only one procurable at Malacca—for the brethren of the American Baptist Board of Foreign Missions, with the kindest regards of their very affectionate brother,
SAMUEL DYER.

“Malacca, April 20, 1836.”

Mr. Dyer is well known to the Christian world, not only as a pious and zealous Chinese missionary from the London Miss. Soc., but for his persevering and successful efforts to procure Chinese moveable metal types. All former Chinese printing has been done on wooden blocks, at great expense and trouble.

22. Last night I went to the house of a high “caste” Hindoo, who speaks, reads and writes English very well, and has been attending to several small matters of business for me. When I first entered, I seated myself on a box in an outer apartment. In a few minutes, however, he politely invited me to come into another room to see his god. I immediately arose and went, and he pointed me to an uncouth drawing of the wretched Juggernaut, in a lying-down posture. I at once told him that *my* God is the omnipotent yet invisible Being who made and governs the universe, and, pointing to the idol, remarked, that it was degrading to *any* man of sense, to bow to such a motionless and ugly-looking object. I distinctly asked him if he worshipped it. He said he did; whereupon I placed my cane up by the side of it, and told him if *my* salvation depended upon the worshipping *one* of the two, I should

certainly prefer the cane, as it was far superior to his *god*, in power, utility and neatness. He seemed not at all concerned at my thus treating his deity with indignity. In defending his religion, he used the arguments to which missionaries have so frequently referred, that he followed the track of his fathers; that my religion was good for me and his for him; that he could not worship any thing which he could not see; and finally, that although different nations worshipped in different ways, yet their religions were essentially the same, whether Christian, Pagan, or Mahomedan. After reading and commenting upon a few passages which condemned idolatry, from a splendidly bound English Bible, which he handed me, I withdrew while he was explaining my remarks in his vernacular tongue to a number of his countrymen, who had gathered around.

June 3. To-day I was compelled to discharge from my service my Chinese teacher. The charges that were fully substantiated against him, and for which I dismissed him, were lying, dishonesty, opium-smoking, beastly filthiness, intrigue and duplicity. I bore with him long, and did much to reclaim him, but to no purpose. He is twenty-four years old, and possesses a greater aptness to teach, and more religious knowledge, than any Chinaman I have yet become acquainted with; but the wretched drug has made rapid strides towards withering every energy of his intellect and body.

7. Yesterday I employed another Chinese teacher, with the understanding, that if I found him unsuitable at the end of two weeks, I would be under no obligation to keep him longer. He is thirty-eight years old, a clean and pleasant man, attentive to his business, and familiar with books, but lacks in a serious degree that tact and quickness of perception so essential to teachers of every description, and more particularly to those who are employed to teach their native language to foreigners.

9. To-day our hearts were gladdened by our first package of Magazines and papers, (but no letters,) from the United States. Five of them (the Religions Herald,) were from the Old Dominion, my native state, of whom I can truly say, as was said of Old England,—

“With all thy faults, I love thee still.”

10. Having been politely invited by the worthy Editor of the “Free

Press," I accompanied him this morning before breakfast, a short distance into the country, to see the sago manufactory, which belong to Chinamen. They were, however, not at work; and our curiosity to see the article carried through its various but simple processes, was baffled. The sago in its original state is the pith of a species of palm tree, (palma farinaria), which flourishes luxuriantly on many of the beautiful islands of the Indian Archipelago. The aborigines of the islands cut down the tree when young, split it open, take out the pith, and pack it in leaves. They then put it into their little sampans (boats,) and bring it here, and to other places, to sell to the Chinese, who wash it, dry it, and granulate it. (for it is a flour of the finest texture, before going through the granulating process.) When thoroughly prepared for use, they pack it in neat plank boxes, and make a fine profit by selling it at \$1,50 cts. per pecul, (133½ lbs.) When we entered one of the factories, they had all just done breakfast. They seemed glad to see us, brushed a stool, and invited us to be seated, set tea before us, and answered all our inquiries with politeness. Their treatment was in every respect gentlemanly and kind. When we came away, they presented us two large papers of best sago, and a number of eggs, and sent one of their number with us, to carry their present to our house, and by whom we sent back a half dozen copies of the gospel of Matthew in Chinese. From the journals of those who have gone among the common people in China Proper, and my own repeated observations here, and at other places, I am led to believe that the Chinese, as a people, cherish a fondness and hospitality toward strangers which are possessed by few if any of the other nations of the east.

14. This afternoon I went into the house of a Chinaman, to whom I had given Christian books a week or two ago. Soon after I had entered he brought me one of the books, and pointed out the characters *Yah Saw* (Jesus,) and asked me what the term meant. He manifested some interest, and I could but secretly rejoice in the Lord, as this is the first heathen that has voluntarily asked me any *religious* question since I have been in their midst. I answered his inquiries as well as I could, with a singular jargon of Malay and Chinese. He seemed to understand me. I feel determined to *talk* on every occasion, although I confess-

edly make some *sweeping blunders*. At present I give my undivided attention to the study of the Chinese, and feel greatly encouraged in my studies, as well as overwhelmingly interested in the thought of soon being able (should Heaven continue to smile) to communicate my thoughts in a language spoken by 360 millions of immortal fellow-beings. O, for grace and wisdom.

29. To-day a Cochin-Chinese man entered my study, and with care-stricken countenance presented a petition written in the Chinese character. With the assistance of my teacher, I made out the purport of the document, which was, that the bearer had been lately captured by Malay pirates, who robbed and wounded him with the intention of killing. He showed me a wound which they gave him on the left side. I gave him a few pice, for which he thanked me with many bows. So high does piracy rage in the surrounding seas, that the English and Dutch Governments in these parts have taken the matter of at once suppressing it, into serious consideration. At Batavia the Dutch are fitting up two new iron steamers for the purpose; and the English sloop of war, *Andromache*, has just arrived here, under orders to take speedy vengeance on the pirates. I visited a large Cochin-Chinese ship a few days ago, and distributed among her officers and crew quite a number of Christian books, which they eagerly received. She has since sailed for Cochin China.

EXTRACT.

EXTRACTS FROM A LETTER OF MR. PASCO, DATED PATRAS, JAN. 2, 1837.

The English steam packet leaves this place for Malta and England tomorrow. We deem it our duty to seize this first opportunity of forwarding intelligence respecting ourselves, though as yet we are unable to communicate many facts concerning the general state of things in "the regions of Achaia."

We feel called on to notice with especial thankfulness the signal prosperity which it has pleased our Heavenly Father thus far to grant us. We were on the mighty deep;—but we saw not its angry billows, nor heard we its tumultuous roaring. A smooth pathway was made for us, as we were gently, and with almost unvaried course, wafted across the broad Atlantic. We were

under the direction of strangers, men of another nation whose speech we understood not, and whose habits and customs were unlike our own; but they were friendly—kind—attentive. A very interesting lad was providentially sent to be our interpreter. By his means our most important wants were easily made known to the Captain, and they were uniformly and with great readiness attended to by him, as far as was in his power. Indeed his carriage towards us has been, in a high degree, respectful and courteous.

We passed the straits of Gibraltar on the 19th of November—reached Malta on the 29th. Capt. Alexander succeeded in discharging so much of his cargo as was designed for Malta, before the seven days of quarantine were completed. We had of course no opportunity of being ashore on this island. By a new arrangement, vessels which touch at Gibraltar may be released from nearly all quarantine restrictions. Of this our Captain had no knowledge, and so we were obliged to be anchored in the neighborhood of the Lazaretto—to have a gentleman quartered on the vessel, whose duty it was to see that we all conformed to the quarantine regulations, and especially when we went to the *parlatorio*, that we should not by any means *touch any one*. No *letter* or *paper* of any kind could pass from us to those on shore, unless it had first been thoroughly smoked by one whose office it is to attend to that important matter. These arrangements, whether they are really necessary or not, strike one as farcical in the extreme. They are certainly exceedingly vexatious.

The passage from Malta to Patras was made in five days. Our anchor was dropped in the harbor of Patras, on Friday morning, Dec. 9, (or, as time is kept here, Nov. 27,) and the next day we succeeded in getting our effects ashore in fine order, except a few books which unfortunately were somewhat wet and injured. The real damage, however, was not very great. At the custom-house all things were subjected to an examination. The custom-house officers were very civil and obliging, and the examination was not vexatious, unless for the time it occupied. On all articles of furniture which have been used, or are evidently designed for immediate domestic use, no duty is paid. Provisions, &c. pay ten per cent. on the original cost. No very great pains, however, is taken to secure entire ac-

curacy as to this matter. Of course it was quite impossible to state the exact prices of all the articles we brought ashore, as no bill of them was in our possession. On our first landing we were obliged to take lodgings in a hotel. We were informed by the English consul that there was only one in which we should be at all comfortable. Though we regretted the expense of this, there was no alternative. House room of any kind, here, is very scarce. From the necessity of the case, we made ourselves as quiet as possible in the "hotel of Great Britain," while we were making unwearyed efforts to secure a place of residence, which we could more properly call our own. We did not succeed in finding a house till Monday, 19th of Dec., on which day we removed ourselves and baggage from the hotel.

The house which we have obtained, is, for this place, quite comfortable. It is a little larger than our present need. We were, however, induced to take it, because it is a *comfortable, healthful* place, which is *far more* than can be said of the greater part of the buildings here. It is in a quiet part of the town. It was the only place which we could get an assurance of obtaining. We could go into it at once—i. e. we were furnished with temporary accommodations in it, till the present occupant shall remove. These reasons we deemed sufficient to warrant our making a contract. We have engaged it for six months, and then longer if we and the owner are mutually agreed. The owner, a very respectable gentleman, himself occupies the third or upper story. We are to be accommodated next below him. The part of the house below us, i. e. the rooms on the ground, (there are no cellars here,) are convenient for store-rooms—offices—or would be tolerably good for school-rooms. We could probably obtain them if it should be found desirable.

We have not the means of giving with precision the statistics of this city. Our authorities may not always be the best, and we have not yet had time to make very thorough personal examination. The houses are generally small, and built of sun-dried bricks. The roofs are uniformly covered with earthen tiles. The walls are in some instances covered with plaster, and then painted so as to resemble, when viewed at a little distance, very fine stone buildings. There are other buildings less eligible in their appearance, in every degree, down

to miserable straw-thatched huts of squalid wretchedness. Patras is the residence of an archbishop. The number of priests here we have not yet learned. There are seven churches, none of them are large. They are generally only one story high, having their bells suspended on posts erected near them.

There has been no census, but the population is spoken of as about 7,000. They are mostly Greeks, with the exception of a few foreigners, as the families of the several consuls, and some others, who for purposes of trade are residents here, and are of the Greek church. There is a little Roman Catholic church and a priest, for the accommodation of the foreign residents. It is said that no Greeks are connected with it. There are said to be two schools sustained by the government, in which two or three hundred receive elementary instruction. There is another small school for girls, originated by an American lady, but now under the direction of the ladies in the family of the English consul, (they are Roman Catholics.) Of the efficiency and value of these schools we are not yet sufficiently informed. There is a post-office here from which a mail is made (I think) every day except Sunday. One merchant has in his store a few books for sale. Among others he showed a copy of the New Testament in Modern Greek, printed at London, price half a dollar. This you know is the principal place in the province of Achaia. The Governor of the province resides here. (He is an interesting man and has received us with very great kindness.) Patras is recovering from the disasters of the Revolution, and will undoubtedly become a place of considerable importance. A steamboat runs regularly between this and England, every month. Another plies between this and the Ionian islands.

It is pretty generally known in Patras that two American teachers and their wives came passengers in the brig *Alexandros*—that they design to reside here, and that they wish to engage in teaching. Some of the principal men in the place have spoken very favorably of such a thing. How the actual experiment would be received, and what restrictions would be imposed on the teachers, we have not yet the means of knowing accurately.—There is certainly somewhat in the aspect of things as they now appear

to us, to encourage hope—there is much to stir up the spirit of prayer. Our present efforts are mainly directed to the acquisition of the language. Our knowledge of the people and of the language is not sufficient to warrant or enable us to attempt any other efforts at present.

We hope soon to be able to communicate more facts respecting the state of things in the country, and especially in our immediate vicinity, and to suggest some course of operations which may occur to us in view of the facilities or obstacles before us. In the mean time we beg leave to say that we very much need elementary books in the English language. We have already lost several opportunities of doing good for the want of them. We need a complete set of school apparatus, from the a b c primer onward. We are persuaded that those who think of our doing any thing in the way of teaching, &c. will deem it entirely unnecessary that we should spend any time in arranging arguments to fortify a request for such necessary implements.

The present are difficult and apparently inauspicious times. Dr. King, at Athens, replies to this remark, "They are so indeed." He thinks that we ought to be "very cautious in" our "movements at present." The news which comes to you from the Mediterranean, is at present, perhaps, more than usually uncheering. It is a time to pray. It is a time when we should remember our prosperity is not to be attained by "might nor by power," but by the *Spirit of the Lord*. In these regions the mighty efficacy of the gospel has been tested. May we not still feel the confidence that the weapons of our warfare are *mighty through God*? We believe that the prayers of our brethren in our behalf, while on our way to this land, were not unanswered. We entreat that prayer may be made without censoring, that a door of utterance may be *opened* which NO MAN CAN SHUT.

The lad mentioned as our interpreter on the voyage, is still in our family. He is quite intelligent—very religious—in many respects more than ordinarily interesting. He has been very useful to us. We give him some wages and some instruction. He is with us at his own solicitation, and the consent of Capt. Alexander.

Mr. Pasco has furnished the following table of Greek coins:—

The coins of the country are,		
	Ταλερον	- - 500
	Δραχμη	- - 100
δ	"	- - 50
	"	- - 25
4	δεκα λεπτα	- - 10
	πεντε λεπτα	- - 5
	τρι λεπτα	- - 3
	δωω λεπτα	- - 2
	λεπτον	- - 1
	1 λεπτον	- 1-6 of a cent.
	100 λεπτα	- 1 δραχμη.
	6 δραχμαι	- 1 Spanish dollar.
	5 δραχμαι	= 1 Greek dol. or ταλερον.
	δραχ. λεπτα 5. 78	= 1 Austrian dollar.

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EXTRACTS FROM THE JOURNAL OF MR. BINGHAM.

Visit to Mackinaw—Examinations of the School.

Sault de Ste. Marie, Aug. 25. Started for Mackinaw. Was absent from home four weeks, preached to the white people seven times, and delivered one temperance address. For want of an interpreter, preached but one public discourse to the Indians, but often visited their lodges and gave them private instructions, or taught them from lodge to lodge. Met with many, who on being informed that we had public service at the whites' meeting-house to preach the word of the Lord to the Indians, would reply, "I am not a Christian." After Mr. Jacobs arrived, whom I employed to interpret for me, I visited one Indian who had thus answered me, and had an interview of more than an hour with him, and after comparing our systems of religion, and the evidences of their genuineness, he was constrained to acknowledge that we had the advantage. The position he took was that which is generally assumed by heathen Indians, that the future state which God had prepared for them, was different from that which He had prepared for the white people; and consequently He had given them a different religion. One argument that he employed to establish his position, was this: "We Indians are too filthy to enter the Christian's heaven." Said he, "When we come into the shops of your white traders, they are a little shy of us on this account. They wish to have us keep at a proper distance from them. And how much more filthy and unwelcome must we appear in the presence of that great, glorious, and pure Being, who dwells in the high and holy heavens, and how much

more unfit must we be for that holy place." I assured him that it was not the natural filth of the body that rendered us so disgusting and vile in the sight of God; but it was the sinfulness of the heart, and life; and also that the humble, penitent believer in Christ would leave all his filthiness in the grave, and rise with a body fashioned like unto Christ's glorious body, and would be perfectly prepared for the holy society of heaven.

Sept. 25. Lord's-day. Reached home yesterday. About thirty recruits have arrived for the garrison during my absence. In the evening had an unusually full and interesting meeting in the fort. Hope the Lord was with us. While I was absent, Che Kagayosh died and was buried.

30. Held our third quarterly examination. Not quite as interesting as our last. Although more scholars have attended the former part of this quarter than any one during the year, yet there were not as many present on this occasion as our last. Many were gone with their parents to the treaty at Mackinaw.

Oct. 9. Lord's-day. This was something of an interesting day with us. Had pretty full assemblies and quite solemn. At the close of our morning service, baptized our daughter Ann.

Nov. 14. We have just dismissed the last church member we had in the fort.

Dec. 26. A considerable portion of the Indians retired to their fishing-ground on their reservation up the lake in October. Owing to the unusual badness of the weather for travelling on the waters, and the difficulty of getting hands to manage my boat, I have not been able to visit them since they left us. And they have been down but once, and only six or eight then came. We have kept up one weekly evening meeting in the garrison, and another with our children at home. Yet we see but little fruit arising from them. One of the recruits, however, professes to have obtained a hope since his arrival here, and attributes it, under God, to instruction he received here. In my excursions among the few remaining Indians and mixed bloods, I read the translation to them, though we know it to be imperfect. Last Friday we had our last quarterly examination for this year. Though very blustering and severe, twenty-eight scholars were present. Some visitors from town. The classes generally were thought to per-

form well. During this quarter there have been two in Geography, two in the first Arithmetic class, five in the second, and eight in English Grammar.

28. This evening the soldier above mentioned, attended our home conference, and gave a history of his Christian experience, which was quite satisfactory.

Jan. 1, 1837. Lord's-day. This was a solemn and interesting day with us. Had a larger assembly than for some time before. Some gentlemen from the Hudson Bay Co. present. At the close of the service, repaired to the river and baptized the young man above-mentioned. The wind was severe, and the weather was cold, but a goodly number attended, and there was a sweet satisfaction in doing duty. In the evening we had a pleasant season at the Lord's table.

2. This is the Indians' new-year, because yesterday was the Sabbath. Their custom is to visit from house to house, shaking hands, &c. Twenty or thirty happening in at the same time, I read some portions of the translation, and held a prayer-meeting with them. Six prayers were offered, and several hymns sung.

4. Lydia Malcom Shegud was honorably dismissed from the Mission, having enjoyed its privileges as a beneficiary, for the term of four years.

Tour to Tekwámenon.

5. Started in company with Shegud, Akudo, and another Indian, for Tekwámenon, and took Lydia with us. She returned in compliance with the special request of her mother. Also took Ishkwagezh'ik (whom we call Thomas Baldwin,) as an assistant, and Louis Cadotte, one of our mission boys, between thirteen and fourteen years old, to interpret. Had four dogs to our train, but load and travelling being heavy, our progress was moderate. Reached our camping-ground at Iroquois Point, on the south shore of Lake Superior, at half past six in the evening. Having some distance to travel after dark, deviated from our course a little, and got into bad ice, where it was hove up by fierce winds. Met with one fall, which wrenched my knee rather severely, and made me quite lame. One of the Indians, who had gone before to prepare a camping-ground, however, came to our assistance, and safely conducted us to it; and we soon had a fire, and were comfortably seated around it in the open air. After having taken refreshment, we united in a prayer-meeting, and

spent about forty minutes in prayer and praise to God, three of our brethren being present, and bearing a part with me. We then wrapped ourselves in our blankets, and lay down for rest. The sky was clear and serene, and the stars sparkled and shone with resplendent beauty and grandeur. It was truly delightful and instructing to look up and behold the works of God. How soon does the mind find itself in an ocean without a bottom or a shore, when contemplating His infinity! "But the heavens and the earth which are now, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." Yes, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."

6. We awoke and found ourselves much refreshed, having enjoyed better rest than we anticipated. As it was evident that we should have to camp out another night, it was thought best for the Indians to proceed on to their families. Accordingly at break of day they started, and taking as direct a course through the lake as possible, reached home that night. After we had breakfasted and prayed, we moved on. In the afternoon found the ice very rough, being driven together as before. We, however, reached our camping-ground in good season, and found a camp built, which was quite a favor, as the snow was between two and three feet deep. Having repaired our camp, prepared our wood, and supped, we again united in a prayer-meeting. Three prayers were offered, and the intervals were filled by singing Indian hymns. "The day is past and gone," translated, was one.

7. This morning had a bay to cross. The ice was extremely rough. It was also foggy, so that we could see but a little distance. The fog, however, moderately dispersed, and about 11 o'clock we met Shegud's son, with a three dog team to help us on; and through the kind providence of God we arrived at the place of our destination about four o'clock, P. M. In the evening some of the Indians came in and we had another prayer-meeting.

In reviewing this short journey, we find much to excite to gratitude and praise to God. For several days previous to our starting, the weather had been stormy or severe. Just at this time it moderated, and we had good

weather the journey through. Although we were some lame, and endured some pain and considerable inconvenience in getting over the rough ice, yet we succeeded even to the utmost of our expectations. And I found the 121st Ps. to which my eye was directed the morning I started, a great comfort and support to me all the way. To remember that our help cometh from the Lord which made heaven and earth; that we can as readily look up to his heavenly hill, in the wilderness, as in the temple; that he will preserve our soul, and also be our preserver forevermore; my soul says, This is enough.

“In the desert let me labor,
On the mountains let me tell
How he died, the precious Savior,
To redeem a world from hell.”

I found six lodges here containing 31 or 32 souls, 20 of whom were capable of receiving religious instruction; and learned that six or eight miles distant, there were two more.

8. Lord's day. The largest lodge having been selected, the Indians assembled, and I had two services with them. Could not say half I wanted to, on account of the youth and inexperience of my interpreter. But one part of the object of my journey was to open the way for our brother Shegud, and bring him in, and train him to the work. After I closed my remarks, he spake some time. In the evening assembled again at his lodge; and after having spent some time in prayer and singing, by his request I read the ten commandments in Indian. Four prayers were offered by the natives. At the intermission between the services to-day, visited the widow of the late great Chief Shingabowasin, who was sick, and tried to shed a little light into her dark mind. She is old, and must soon go down to the grave: and if that darkness is not removed, into what awful darkness and blackness must she shortly plunge, whither no gospel ray can ever shine!

(To be continued.)

Shawanoes.

EXTRACTS FROM THE JOURNAL OF MR. ROLLIN.

(Continued from p. 88.)

Jan. 22, 1837. Nine Indians were present, and listened to instruction. The appearance of some indicated that they felt the force of truth. A civil chief was one of the number that attended.

20. But three Indians attended our season of worship this day. O Lord, hasten the time, when these wandering Indian tribes shall crowd to hear the truth, that is able to make them wise unto salvation.

Feb. 5. To-day we had the privilege of resorting to the water for baptism; the candidate a young female of the Delaware nation. We “thanked God, and took courage.” Afterward we commemorated the dying love of Christ. How *sweet* the refreshings of divine grace.

12. Only three Indians came to hear the gospel this day. In the midst of such indifference and opposition, it is our happiness to know the Lord reigneth, and will do all his pleasure.

17. Had an interesting interview at one of the Shawanoe houses. The woman talked very feelingly respecting the concerns of her soul. She expressed a desire to be baptized, and to unite with the church.

23. Had more conversation with Mrs. Wells, the woman mentioned the 17th. Among other things she said, “The other day I went to the spring to get water—I tried to pray—I felt happy—I wanted to do good to my husband, and my children, and to all. I don't want but one mind—I want a good mind all the time.” At this, her husband (a white man,) seemed moved—my tears mingled with hers, and I felt happy in preaching to *him* Jesus; after which we knelt and offered prayer. Surely God was in our midst!

24. Visited some Indian families seven or eight miles from the mission-house. One man with whom I had conversation, appeared not far from the kingdom of heaven. He has attended our seasons of worship several times, and listened with serious attention.

26. To-day five Indians attended our season of worship. “What must I do to be saved?” was the foundation of remark. As I was about to close by prayer, the Indian mentioned the 24th arose, and with emotion said, “I feel sorry when I think of my past life—I love to hear the good words—I want to leave the bad way, and walk in the good way,” &c. He signified a desire to be baptized. He is a full Shawanoe, of middle age—the head of a family. In his remarks, he expressed a desire to live a religious life for the benefit of his children.

March 4. By appointment, the brethren met at the station among the Delawares. In the course of our proceed-

ings, it was our painful duty to exclude one from our fellowship, who had previously been suspended. In the evening we had a precious prayer-meeting.

5. Lord's-day. This was a pleasant resurrection morning. When we met for prayer it appeared that the Sun of Righteousness had arisen upon our souls. God heard, and will answer in his own way and time the prayers of the "little flock" that bowed before the throne of grace at this time. At the commencement of public worship, br. Blanchard, who had just returned from a morning excursion among the Delawares, arose and said, that four of the Indians with whom he had conversed, requested our prayers. Two of these were hopefully "born again." The Lord was pleased to refresh us with his grace during the services of this day, particularly in commemorating the sufferings of our Redeemer—after which, in company with br. Blanchard, I called to see one of the Indians who had desired our prayers, but who, on account of illness, had been unable to walk to the place of meeting. The conversation had with this young man, was very satisfactory. He obtained peace in believing, some time since—he greatly desires to be baptized. Br. Blanchard has been the instrument used, in leading him to the Savior; his visits also have been blessed to the awakening of others.

6. In the after part of this day, the brethren met at the Shawanoe mission-house for prayer. The man mentioned the 24th and 26th ult. was present, and renewed his request to be baptized. He was unanimously received, and it was thought advisable to attend to his baptism next Lord's-day.

7. It being in accordance with the views of the brethren, I returned to the Delaware station for the purpose of baptizing the young man mentioned the 5th. He was unanimously received—whereupon we proceeded to the water, and he was buried with Christ by baptism. As he arose from the liquid grave, he uttered a short prayer—I only caught the precious name "Jesus," as it fell from his lips, the prayer being in his own native tongue.

19. Lord's-day. Twenty Indians attended our season of worship, and were present at the water where I buried the Shawanoe man after the example, and according to the command of our ascended Lord. More than thirty adults witnessed the baptismal scene, including the missionaries.

26. Twenty-two adult Indians at-

tended our season of worship, and nine whites, including the missionaries. I had scarcely concluded my remarks, when the man baptized last Lord's-day, arose and spoke with energy and feeling a few minutes, and then led in the singing of a hymn translated and printed by your missionaries. This has been a good day to our souls.

April 2. The woman mentioned Feb. 17th, related this morning her Christian exercises to the brethren—having expressed a desire to be baptized to-day. She was unanimously received. Several Indians were present, and were attentive during preaching, and at the water.

16. Nine Indians were present during the services of this day, and were attentive. Near the close of the day rode to the settlement, and had the privilege of hearing br. McCoy preach to an assembly of my own countrymen. "How beautiful are the feet of those who bring good tidings!"

Other Benevolent Institutions.

PHILADELPHIA BIBLE CONVENTION.

Pursuant to an invitation of the Committee of the Conference held at Hartford, April, 1836, delegates from Baptist State Conventions, Associations, Churches, &c. in the United States, convened at Philadelphia, April 26, 1837, to "adopt such measures in reference to the Bible cause as should, on consultation, be deemed expedient." About 400 delegates were present. The Convention was organized by the election of the Rev. Rufus Babcock, Jr. D. D., of Philadelphia, President, and the Rev. Adiel Sherwood, of Georgia, and the Rev. Baron Stow, of Boston, Secretaries; and continued in session, with adjournments, four days. The result, after free discussion, was the formation of a Society "to aid in the translation, printing, and circulation of the Sacred Scriptures," to be denominated "*The American and Foreign Bible Society.*" It was resolved, however, "That the Society confine its efforts, during the ensuing year, to the circulation of the Word of God in foreign tongues," and "that the Baptist denomination in the United States be affectionately requested to send to the Society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution." The seat of operations is New York. The officers of the Society are Rev. Spencer H. Cone, President, and twenty-five Vice-Presidents; Rev. Charles G. Sommers, Corresponding Secretary,

Wm. Colgate, Esq., Treasurer, John West, Recording Secretary, and a Board of thirty-six Managers, of whom eighteen are of New-York and vicinity. The first annual meeting of the Society is appointed to be held at New-York, the last week in April, 1838.

AMERICAN AND FOREIGN BIBLE SOCIETY (of 1836-7.)

This Society, which was provisionally organized the last year, held its anniversary in the Sanson Street Meeting-house, on Monday evening, May 1, 1837, when Reports were presented by the Corresponding Secretary and Treasurer, and addresses were made. The Report of the Treasurer showed that more than \$21,000 had been received by the Society during the year, and about \$15,000 appropriated to translations and distribution of the Scriptures in Burmah, China, Siam, and Bengal. At the close of the meeting, the Society voted to dissolve, and to transfer their funds, life-memberships, &c., to the A. and F. B. S. just constituted.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The American Baptist Home Mission Society held its annual meeting in Philadelphia, April 27, 1837, the President, Heman Lincoln, Esq., of Massachusetts, in the chair. From the Report of the Executive Committee we learn, that the Society have employed the past year, in twelve States and Territories, and two British Provinces, 129 missionaries and agents, whose aggregate amount of labor was 89 years, in connection with 247 churches and congregations; and that the number added to the churches through their ministrations, so far as returns, which were very imperfect, had been made, was 1332—873 on profession of faith in Christ, and 459 by letter. They have also assisted in the ordination of 27 candidates to the Ministry, and in the constitution of 33 churches. The receipts of the Society, including a balance from the previous year, of \$818 74, were \$13,680 40, and the expenditures for the same period, \$13,556 04.

AMERICAN TRACT SOCIETY.

The twelfth anniversary was held at New York, May 10,—S. V. S. Wilder, Esq. President, in the chair. The Report stated, that through the blessing of God, the Society has made an essential advance beyond any preceding year. The receipts exceed those of last year by \$25,000; Tract visitation, in the more important places where it is sustained, has received increased efficiency; the number of volumes circulated exceeds that of the former year by 75,000; and

\$35,000 have been remitted for foreign and pagan lands.* The whole number of publications on the Society's lists, including 43 adopted the past year, is 869. In addition to these, 36 have been adopted for foreign lands, making the whole number to which the Society's funds may be applied abroad, 446, of which 36 are volumes; besides numerous portions of Scripture in various forms—the missionaries and institutions aided by the Society, issuing tracts in fifty-six different languages.

The Society has printed during the year, (including 330,000 volumes,) 5,069,000 tracts, or 125,682,000 pp., and has circulated, (including 233,695 volumes,) 4,124,718 tracts, or 96,851,174 pp. The total circulation exceeds that of the preceding year by 24,000,000 pp. The receipts of the Society, including \$59,658 92 for publications sold, were \$130,991 28. The whole of this has been expended; and on closing the accounts, there was due on bills sanctioned, \$3,135 92, and on notes, chiefly for paper, payable previous to Sept. 15, \$11,927 49—total dues \$15,063 41.

The Society has employed thirteen domestic agents the past year. The number of auxiliary societies is 1,116.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Foreign Stations. Canton, Honolulu, Havre, Marseilles, Smyrna, Rio Janeiro, Cronstadt, New Orleans, Batavia, Singapore, Lahaina, and Calcutta.

Domestic Stations. Portland, Salem, Boston, New Bedford, New-York, Philadelphia, Baltimore, Charlestown, Savannah, and Mobile. In the western country, the cause of the sailors on the lakes, and the boatmen on the rivers and canals, has received a new impulse by the formation of the "American Bethel Society," at Buffalo, in June, 1836.

The Society publishes the Sailor's Magazine, a monthly periodical, in an edition of 3,500 copies. Two editions of the Sailor's Hymn Book, and Devotional Assistant, have also been published. Aid has been received from the New-York State Temperance Society, the American Tract Society, and the American Bible Society. The total amount of receipts from every source during the year, has been \$10,561 66, and the disbursements for the same period, have amounted to \$14,997 24. The Executive Committee have issued an urgent appeal for increased aid.

The ninth anniversary of the Society was held May 8, at New York.

AMERICAN BIBLE SOCIETY.

The receipts of the year from all sources were \$90,578 89, of which \$44,435 82

* See Mag. for March, p. 71.

were in payment for books, \$3,101 32 from bequests, and \$6,205 09 for foreign distribution.

The Society has printed, during the year, 202,000 copies of bibles and testaments, and has issued, in fifteen languages, 206,240.

The whole number of issues since the formation of the Society, is 2,195,670. The foreign pecuniary appropriations the past year were \$9,500. The Society celebrated its twenty-first anniversary at New York, May 11.

Donations from May 15 to June 15, 1837.

Boston, South Bap. Prim. Fem. For. Miss. Soc., Mrs. H. B. Hill, treas	27,25	
" " " church, at mon. con., per Dea. Hill,	10,31	— 37,56
Walterborough, S. C., the Misses Perry, for Bur. Miss.,	25,	
less—paid for Magazine and postage, as requested by Rev. B. Manly,	2,50	— 22,50
Wiscasset, Me., Female Miss. Soc., per Mrs. M. Waters, Sec'y., by Dr. Bolles,		6,
Providence, R. I., Soc. of Enquiry of Brown Univ., per Mr. B. P. Byram,		15,
Rhode Island Bap. State Conv., by the Fem. Bap. For. Miss. Soc. connected with the first Bap. ch., Providence, of which Miss Phebe Jackson is treas., per Dea. V. J. Bates, treas.,		100,
Eastham, Ms., Miss Polly Smith, for Karen Miss., per Mr. Ripley,		8,
" A friend to the translation of the Bible into the Burman language,"		50,
" A friend to the propagation of truth," for Burman bible,		50,
Providence, R. I., Young Ladies Miss. Soc. connected with Pine st. ch., 4th ann. pay't to edu. Bur. child named Chara Emily Church, per Mr. L. Brown,		25,
Portland, Me., a lady, for Bur. Schools, per Mrs. Leonard,		3,
Malden, Ms., Bap. ch., col. at mon. con., per S. Wait, Esq. treas.,		15,
A friend, " for the distribution of tracts in Burmah,"	5,00	
Taunton, Ms., Bap. ch., at mon. con., per Rev. Mr. Clark,	7,44	— 12,44
Salisbury, Ms., Mr. R. Scott, for Karen Mission, per Rev. J. F. Wilcox,		2,
Manchester, Vt., A friend, per Rev. Silas Kenney,		3,
Harvard, Ms., Fem. Bur. Miss. Soc. of Bap. ch. at Still River, per Mrs. F. Hayden, Sec.,		15,
Fall River, Ms., Bap. Miss. Soc., for For. Miss., per Rev. Shubael Lovell,		12,
Fall River, " Meh Shway-ee Soc." a Juv. asso. under charge of Miss Laura H. Lovell, for the Bur. Miss.,		6,50
Medfield, Ms., Bap. Prim. Soc., per Rev. H. N. Loring,		14,20
Hollis, N. H., Mrs. Bradstreet, for Bur. Miss., per Rev. Mr. Bradstreet,		2,
Brookline, Ms., male members of the Bap. ch., per Dea. Timothy Corey,		17,
Hopkinton, Ms., female friends, per Rev. Mr. Train,		6,25
Chickopee Factory, Springfield, Ms., a lady, for the Burman bible,		15,
Ludlow, Ms., Mr. Ezekiel Foller, per Rev. Mr. Meriam,		2,
Carver, Ms., a female friend, for Indian Miss., per Rev. R. Thayer,		50
" " " " " for the Bible cause, " " "		25
Franklin Co. Bap. Asso., Ms.—Shelburne Falls Bap. ch. 31,37; Fem. Soc. connected with it, 3,50—Shelburne Bap. ch. 2,50; Fem. Miss. Soc. connected with it, 10,—Shelburne Bap. ch., for Bur. Miss., 5,—Heath Bap. ch., for do., 4,75—Bernardston, a fem. friend, for do., 35—Charlemont, Harriet and Sally Smith, for do., 1,65—Colerain Bap. ch., for bible in foreign languages, 19,28—Buckland, Dea. Harris Wite, for Bur. bible, 5,—Heath Bap. ch., for Af. Miss., 1,50—per Mr. Benton,		84,90
N. B.—Received with the above, \$14,88 for other Societies.		
Lower Dublin, Pa., Fem. Mite Soc., Mrs. Hetty Wright, treas., for Bur. Miss., per Rev. I. M. Allen,		43,78
Middlesex and Norfolk Aux. For. Miss. Soc., Ms., per Dea. J. Fosdick, treas.,		586,
Plymouth Co. Bap. Miss. Soc., Levi Pierce, treas., per Mr. L. Chipman, N. B.—Received with the above, \$91,60 for other Societies.		118,40
Conway, Ms., Mr. Jona. Whitney, per Mr. C. Arms,		5,
Cambridge, Ms., Mr. Th. E. Sawin, for the press at Tavoy,		2,
Boston, Ms., Pupils of Milton Street Lord's Day School, for Bur. Schools, per Miss L. M. Ball,		3,
Providence, R. I., Pine st. Bap. ch., at mon. con., for Bur. Miss., per Mr. Henry R. Green, treas.,		100,
New York Fem. Bible Asso. of Amity Street Bap. ch., for For. bibles, per Miss A. Miller, 210,50—per Mrs. J. C. Roberts, 159,56		470,06

H. LINCOLN, *Treasurer.*

1833,44

CLOTHING.—Received from the Fem. Bap. Charitable Society of Nashua, N. H. a box of clothing for the Otoo Indian Mission.

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